AN EXACT

# ACCOUNT

OF

# Romiſh Doctrine

In the CASE of

# CONSPIRACY

AND

# REBELLION,

BY

Pregnant OBSERVATIONS Collected out of the expreſs Dogmatical Principles of *Popiſh Prieſts* and *Jeſuites.*

Written and Printed immediately after the Diſcovery of the GUNPOWDER TREASON.

And now upon the Diſcovery of the preſent Popiſh Plot againſt the Life of his *Sacred Majeſty* and the Government, reprinted and Publiſhed.

By *EZEREL TONGE*, D. D.

*Imprimatur.* Guil. Jane, Oct. 5. 1678.

*LONDON*,
Printed for *John Starkey* at the Mitre in *Fleet-ſtreet*, near *Temple-Bar*. 1679.

AN EXACT

# ACCOUNT

OF

# Romish Doctrine

In the CASE of

# CONSPIRACY

AND

# REBELLION.

BY

OBSERVATIONS Collected out of the express Dogmatical Principles of *Papistrists* and *Jesuites*.

---

Written and Printed immediately after the Discovery of the GUNPOWDER TREASON.

A Book upon the Discovery of the [illegible] Popish Plot against the [illegible] Government, reprinted and [illegible].

---

By [illegible] STONGE, D. D.

---

[illegible] Guil. Jane, Oct. 5. 1678.

---

LONDON,

Printed for *John Starkey* at the Mitre in *Fleetstreet*, near *Temple Bar*. 1679.

# A PLAIN DISCOVERY OF THE REBELLIOUS DOCTRINE OF THE Romiſh Church.

PRegnant Obſervations, directly proving Romiſh Schools to be Seminaries of Rebellions in all Proteſtant Governments: and Popiſh Prieſts, as alſo their Adherents, to be worthily Executed for ſeditious and traiterous perſons, proved by many Reaſons, collected from their own publick Poſitions and Practiſes.

## *The firſt* REASON.

Their general Aſſumption, whereupon all their Rebellious Poſitions are founded, is this, that *All Proteſtants are Hereticks, and Excommunicate.* Now then we may argue, firſt:

They who by their ſlanderous doctrine make all Proteſtants (in their common cenſure Hereticks) ſo odious, as unworthy of any civil or natural ſociety, muſt neceſſarily be judged Seditious, and intolerable amongſt the Proteſtants: But the Romiſh Seminaries and Jeſuites do brand all Proteſtants with deteſtable Crimes; thereby to deny them all civil and natural reſpects. Ergo.

The Minor hath two parts: { Crimes ſlanderouſly objected. / All humane ſociety detracted: both proved.

### *The firſt part proved.*

FIrſt a Stranger ſaith, That [1] *Proteſtants believe not one Article of the Apoſtles Creed.* Our Country-man more ſtrangely: * *Proteſtants have no Faith, no*

[1] Proteſtantes articulum omnino nullum tenent Symboli Apoſtolici *Andreas Eurgiwicius, lib. tit. Evangel. quinti Profeſſor.*

* Wright in his late Book of Articles.

*Religion, no Chriſt; but are meer Infidels.* The Maſter of the Seminary at *Rhemes* writeth and entituleth his book: [2] *Calviniſh-Turciſm*, and plain *Mahometiſm.* Which Book Dean *Gifford* doth no leſs impudently than impotently maintain, ſaying, that [3] *Calvins Doctrine is worſe than the Alcoran of the Turks.* The Jeſuite [4] *Poſſivinus* with the ſame ſpirit of blaſphemy doth compile a Book, wherein he maketh Proteſtants Doctrines concerning Chriſt to be meer *Atheiſms.* And all to this end, that all humane ſociety with Proteſtants may be utterly diſſolved.

[2] En Calvini Turciſmum, & plane Mahometiſmum, &c. *Reinaldus in libro, qui inſcribitur, Calvino-turciſmus.*

[3] Calvini pſeudo-Evangelium Alcorano eſſe in nullo melius; in multis tetrius & flagitioſius. *D. Giffordus Decan. D. Petri præf. in lib. D. Reinaldi.*

[4] Inſtituit Proteſtantium Atheiſmos explicare, &c. *Poſſivinus Jeſ. libello de Atheiſmis Proteſt.*

*The ſecond part proved: as firſt, the ſociety in Neighbours.*

[5] *Neighbours, if Hereticks, may lawfully be ſpoiled of their goods (by force) though it be better to be taken from them by Authority.*

[5] Hæreticis licitum eſt auferri quæ habent, melius tamen eſt, quod autoritate Judicis fiat. *Decretum Papale apud Grat. cauſ.* 15. q. gloſſa.

## 2. *In Pariſhioners.*

Where the queſtion is concerning paying of Tyths, it is reſolved: [6] *Pariſhioners may lawfully defraud Proteſtant Miniſters of their Tyths.*

[6] Non eſt dubium; quin populus Catholicus jure poſſit hæreticos Paſtores decimis defraudare. *Alanus Cardinalis & Parſonus.*

## 3. *In Debtors, and whoſoever have any matter of truſt committed unto them.*

[7] *Such are not bound to reſtore that which they have received, or to ſatisfie their Creditors, who are Hereticks.* [8] *They are not bound hereunto.* [9] *This is an ancient Decree.*

Perfidia.

[7] Is apud quem Hæreticus aliquid depoſuerit, non tenebitur poſt manifeſtam hæreſin, rem depoſitam illi reddere. *Simancha Epiſc. Pacenſ. Inſtit. Cath tit.* 46 *ſect.* 73.

[8] Non tenentur reddere rem verbis contractam. *Tolletus Ieſ. Inſtruct. Sacerd. de Excom.*

[9] Si juravi me ſoluturum alicui pecuniam, qui excommunicatur, non teneor exſolvere; quia qualitercunq; poſſumus, debemus vexare malos, ut ceſſent à malo. *Apud. Gratian. cauſ.* 15. *q.* 6. *gloſſa.*

*In*

## 4. *In Servants.*

[2] *Alſo Keepers of Forts, and all other Vaſſals and Slaves are freed from the Oath of ſubjection to their Lords.*

Perjury.

[1] Cuſtodes arcium & cæteri vaſſalli eadem Conſtitutione liberati ſunt à vinculo ſacramenti, quo dominis fidelitatem promiſerant. *Simancha Epiſc. quo ſupra ſect.* 74.

## 5. *In Wives.*

[2] *Wives are not bound to render due benevolence unto their Husbands, if Hereticks.*

A kind of diſloyalty.

[1] Quinetiam Uxor Catholica viro Hæretico debitum reddere non tenetur. *Simancha Paceus. Epiſc. Inſtit. Greg.* 13. *dicatis, & ejuſdem juſſu Romæ impreſſis.*

## 6. *In Parents.*

[3] *The Father muſt diſinherit his Son, if he will be a Proteſtant.*

Unkindneſs.

[3] Pater, qui filium habet hæreticum, qui converti non velit, ſi Pater liber & ſui juris eſſet ad diſponendum de bonis ſuis ut vellet, tenetur exhæreditare filium talem. *Hæc adjunge.* Parentes mortaliter peccant tradendo filias matrimonio Hæreticis. *Card. Alanus.*

## 7. *In Children.*

[4] *A Prieſt returning into* England, *if his Father be a Proteſtant, he may deny him to be his Father:* meaning that he is not ſuch an one as he ought to acknowledge his Father.

[5] *For by the Hereſie of the Father, the Child is freed from obedience.*

Diſobedience to Parents.

[4] Sacerdos in Angliam reverſus, & rogatus de Parentibus, qui ſunt hæretici, reſpondere poſſit & veraciter negare, eos ſibi eſſe Parentes; intelligendo quales habere debet: quia Patres ſolent reſpuere filios propter Religionem, & filii Parentes. *Alanus, & Parſonus.*

[5] Nam propter hæreſin Patris filii ſunt ſui juris. *Simancha quo ſupra, tit.* 46. *ſect.* 74.

## 8. *In all Kindred.*

[6] *Hereticks may not be termed either Children or Kindred; but, according to the old Law,* Thy hand muſt be againſt them to ſpill their blood.

The profeſſed bloody Maſſacre againſt the Proteſtants, without diſtinction of Sexe or Kindred.

[6] Hæretici filii vel Conſanguinei non dicuntur; ſed, juxta legem, Sit manus tua ſuper eos, ut fundas ſanguinem ipſorum. *Apud Grat. gloſſ. in Decret. lib.* 5. *ex decreto Greg.* 9. *cauſ.* 23. *q.* 8. *cap. legi.*

## 9. *In Natives.*

[7] If any find his Native City to be moſt part infected with Hereſie, he may deny it to be his Country.

[7] Si Civitas tota, vel major pars ſit hæretica, poteſt ille negare hanc ſuam eſſe patriam: intelligendo, quod hæreticam non habeat loco patriæ. *Card. Alan. & Parſonus.*

[6] Juxta Constitutiones Gregorii 9. Hæreticus privatur omni dominio, naturali, civili, politico. *Simancha Inst. tit. 46. sect. 74.*

[7] Si unquam ad hæreticorum partes deflexero, si amicitiam, si fœdus, si matrimonium cum eis faxo, si opem fidemve do, si Ave, si Vale dixero, illa die fulmine ferito. *Lodovicus d' Orleance. part. 29.*

*Finally*, By [8] Pope *Gregory* his Constitutions, By Heresie a man is deprived of all his Jurisdiction, whether Natural, Civil, or Politick. So that the tenour of the Oath of the *Leaguers* in *France* is this, [9] *If ever I make Marriage, use Traffick, yield aid, hold friendship, give credence unto Heretick, or once salute them, then let God confound me.* Shall we call this Religion, which dissolves the Duty of Servants, Subjects, Debtors, and strangleth the vital spirits of humane Society; and by not acknowledgment of Natural Duties of Wedlock, natural Parents, natural Children, natural Country, doth bowel up Nature as it were, and deprive men of Humanity it self? O, *Babylon!* to prove this in all particulars were needless; one kind may satisfie.

## *Practise.*

The Papists in *France* did libell against [1] *Henry* the 3. as *Heretical, a Man-slayer*: So likewise against *Henry* the 4. calling him a [2] *Kitchin-dog, long-bearded* Julian, *most heathenish Apostate, and the very excrement of Satan.* No less was the rancour of our Cardinal *Pool*, against his Soveraign, [3] Desirous to divert the Emperours Forces from the Pagans, and inforce them upon *Henry* the 8. as upon an Enemy more pernicious than the *Turk*.

[1] Henricum 3. hæreticum, homicidam, &c. *Lib. de Abdicat. Henr. 3.*

[2] Henricum 4. Culinarem canem, pogonatum Julianum, bipedum nequissimum, Apostatam, fœtidum Satanæ stercus, *Ludovicus d' Orleance.*

[3] Si Cæsarem intellexerim cum omni sua classe adversus Turcam cursum dirigere, ac si jam Hellesponti fauces tenentem conspicerem, nunquam acquiescerem donec convenirem, & in hæc verba apud eum prorumperem: Cæsar, quò paras? Quid cogitas? Si amor Reip. Christianæ te movet ut regem Turcarum antiquum Christiani nominis hostem aggrediare, annon undè majus periculum Reip. Christianæ imminet, & ubi novus hostis viget, multo quàm Turca infestior, eò potius cursum convertere oportet? *viz* in Angliam, cujus lemen Adulterinum vix à Turcico internosci possit? *Card. Pool ad Henr. 8. pro unit. Eccles. defens. lib. 3. pag. 384.*

## *The second* REASON.

Whosoever do profess any Civil Power Soveraign over Kings, whether directly or indirectly, are to be accounted Seditious: But all Popish Priests do profess a double Prerogative over all Kings, Democratical and Monarchical; namely both of People and Pope: both which are proved by their Positions.

## *First, of the People.*

*Parsons:* [*] The Common-wealth hath authority to chuse a King, and to limit him Laws at their pleasure. *The French Jesuite sheweth a reason,* [4] For Majesty (*saith*

[*] *Parsons* in his Doleman, *p. 13. p. 199.*

[4] Majestas regni est in populo, potiùs quàm in persona Regis. *Jes. libro de Justa abdicat. pag. 36.*

(*ſaith he*) is rather ſeated in the Kingdom, than in the King: *Like to* Stapleton *his gloſs*: [5] People are not ordained for the Prince, but the Prince for the People. *But more finely* Reynalds; [6] A King is but a Creature of mans creation.

[5] Non populus in principum gratiam factus; ſed Principes in populi commoda creati. *Didymus pag.* 261. *Stapleton.*

[6] Rex humana Creatura eſt, quia ab hominibus conſtituta. *Reinaldus de Juſta Autorit. pag.* 8.

## *Secondly, of the Pope.*

To avouch his Preeminence, theſe men go beyond the Moon; as firſt *Bozius*; [1] *The Pope the Head of the Church, hath power in all Temporal Cauſes and Eſtates.* [2] *This is true* (ſaith Bellarmine) *underſtood indirectly, as it may avail for the ſpiritual good.* In brief, [3] *This Supremacy of the Pope* (ſaith Stapleton) *is a Doctrine to be holden of all Chriſtians, upon pain of damnation and ſeparation from the Church of God.* We demand how far theſe pretended Powers may extend; and hereupon we argue.

[1] Pontificem eſſe caput totius Eccleſiæ, & habere poteſtatem etiam circa omnia temporalia, probamus ex Theologis, & Canoniſtis. *Bozius de Eccl. Monarch. Tempor. Epiſt. dedicat. ad Clementem* 8. *Pontif.*

A New Article of Faith.

[2] Habet, ſed tamen indirectè in ordine ad bonum ſpirituale. *Bellarm. libr.* 5. *de Pontif. Rom. cap.* 6. & 7.

[3] *Stapleton* in his Engliſh Counterblaſt againſt Mr. *Horne.*

## *The third* REASON.

Whoever upon any pretended Supremacy, whether of Pope or People, do deny the neceſſary right of Election, or of Succeſſion of Proteſtant Princes; are to be holden amongſt all Proteſtants, ſeditious: But all Popiſh Prieſts do utterly aboliſh the Title of Election or Succeſſion in all Proteſtant Princes, by pretended prerogative of Pope and People. *Ergo.* The Minor proved by their Poſitions.

### *In Election.*

1. The Romiſh Cardinal: [4] *There is no Election, whether of King or Emperour, of any force, if he that is Elect* (ſuch they eſteem all Proteſtants) *be excommunicate.*

[4] Nulla eſt Imperatoris, aut Regis Electio, ſi, cum eligitur, excommunicatus ſit. *Tolletus Feſ. & card. lib.* 1. *inſtruct. cap.* 13. *Sect. Advert. autem.*

### *In Succeſſion.*

Renalds. [5] *The Right of Kings Chriſtian muſt depend rather upon their Religion, than upon order of ſucceſſion: and therefore all Chriſtians are bound to cut off all hope, leſt that any ſuch* (ſpeaking of Proteſtants) They ſuggeſt a forreign Invaſion.

[5] Jus ad regna Chriſtianorum majus eſt in Religione, quam in ſucceſſione: majus in ultione hæreſis (*ſequitur de Proteſtantibus*) quam in Cognatione ſanguinis. Debent igitur Chriſtiani omnem tali ſpem

dræſcindere, ne ad eam celſitatem aſpiret. *Reginaldus Anglus in ſuo Roſæus pag. 649. & pag. 670.*

6 Qui contra facit, Deum homini poſtponere, carnem ſpiritui anteponere dicendus eſt. *Stapletonus in ſuo Didym. pag. 122.*

7 Regnum Hæretici defuncti ad filium Catholicum pertinet; quod ſi filius & conſanguinei ejus hæretici fuerint, Regnum Catholicum poſſit Regem Orthodoxum eligere: ſi verò Regnum hæreticum fuerit, Electio Regis Catholici ad ſummum Pontificem pertinet: ſed & Regnum illud poſſit à Catholicis occupari. *Simancha Inſtit. Cath. tit. 46. ſect. 75.*

A profeſſed Invaſion.

8 *Parſons* in his *Dolman.* pag. 216.

ſtants) *may aſpire to the Throne*: 6 *Otherwiſe* (ſaith Stapleton) *what do people elſe but even prefer Man before God*: Hereupon doth *Simancha* conclude, *that* 7 *the Kingdom of an Heretick departed, doth lineally deſcend upon his Son, but if the Son in the Race-Royal be heretical, the Catholick Commonweal may chuſe a Catholick Prince: but if alſo the Kingdom be heretical, then the choice of the King belongeth to the Pope: and ſo the Kingdom may be taken by Catholicks.* And leſt peradventure any ſhould conſent to the lawful Succeſſion, Father *Parſons* doth pronounce ſentence, 8 *Whoſoever ſhall conſent to the ſucceſſion of a Proteſtant, is a moſt grievous and damnable Sinner.* Thus far of the Poſition. Now behold their

*Practiſe.*

9 Vultis in Regno Galliæ Chriſtianiſſimo Regem Proclamare Navarræum Calviniſtam? Eadem operâ hominibus imperare jubetis canem; Templum Dei viventis proſtituitis Satanæ, & in vineam domini immittitis truculentum aprum, qui eum vaſtet & depaſcatur. *Reginaldus in ſuo Roſæus pag. 466.*

1 Illine clament, vive Rex, quem nè ſalutare poſſint, nec in domum ſuam recipere? *Ibidem pag. 476.*

2 Dicit fortaſſis Navarræus, egò ſaniorem Religionem induco, ſed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere. *Creſwellus in ſuo Philopater.*

3 *Parſons* in his Book called a Conference concerning the next ſucceſſion of the Crown of *England.*

1. In *France Renalds* doth forewarn the *French*: 9 Will ye proclaim *Navar*, a *Calviniſt*, King of the moſt Chriſtian Kingdom of *France*? What is this elſe, than to advance a Dog to be Soveraign over Men? 1 Shall Catholicks pray God ſave that King, whom they may not admit into their houſes? 2 For ſuppoſe (ſaith Father *Creſwel*) that he profeſs to bring in a more ſound Religion, what is this to the purpoſe, he is bound to defend the Romiſh Faith. From *France* we will return home, where Father *Parſons* buſieth himſelf to diſable the Title of Succeſſion of our moſt dread Soveraign King *James*, 3 with intent to advance the Infanta of *Spain* thereunto. Thus much of Succeſſors; now of Poſſeſſors.

## *The fourth* REASON.

When the King is eſtabliſhed in his Throne by common conſent of the Kingdom; whoſoever ſhall manacle the hands of his Subjects, detracting all obedience, may juſtly, by order of Law, be challenged and condemned for a diſ-

a diſordered and rebellious perſon: But all Popiſh Prieſts do diſſolve the Oath of Obedience to all Proteſtant Governours: *Ergo*, the Minor proved by

*Their Poſitions.*

First, One of their Biſhops reſolveth, that [4] as ſoon as a Chriſtian King becomes heretical, forthwith people are freed from ſubjection.

Secondly, Their Cardinal: [5] As long as the Prince continueth excommunicate, the Subject is freed from the Oath of ſubjection. By whom are they freed? [6] By the Pope [ſaith the Jeſuite] who upon juſt cauſe hath power to abſolve from Oaths, both himſelf, and all others: Sometime the Prince is perſonally excommunicate, what then? [7] Then ſaith (their Lawyer) ſubjects are freed from their Allegeance; and all his heretical Aſſiſtants to be rooted out, and their Land to be expoſed to be poſſeſſed of [Strangers] Catholicks: But how if he be not excommunicate by name? yea, what though not excommunicate? [8] If (ſaith another) his Hereſie be publickly known, there needeth no pronunciation of the Sentence of Excommunication; [9] ſo that (ſaith the Jeſuite) Subjects may lawfully deny him obedience. How ſo? [1] For the evidence of the crime (ſaith their whole School, doth infer a ſentence of condemnation, becauſe (as the more common Opinion defineth) there muſt we underſtand the Pope his will is to have him excommunicate, whom upon the knowledge of his fault he would excommunicate. Say, Father *Creſwel*, is this true? [2] It is certain, and of Faith, avouched by the univerſal voice of Schools: Satisfie us yet in one queſtion more; Suppoſe the Proteſtant Prince have a juſt quarrel: what then? [3] No War can be lawfully denounced or waged by the Queen, being excommunicate by name, though otherwiſe in it ſelf it were moſt

[4] Quam primùm Reges Chriſtiani facti ſunt hæretici, protenus ejus ſubjecti ab eorum dominio liberantur. *Simancha Epiſc. Inſt. tit. 23. ſect. 11.*

[5] Durante excommunicatione qui obnoxii erant vinculo fidelitatis vel juramenti, tali vinculo liberabuntur. *Tolletus Card. Inſtruct. Sacerd. libr. 1. cap. 13.*

[6] Non videtur negandum poſſe Rom. Pontificem ſe & alios ſolvere a jusjurandi religione & lege, modo juſta cauſa ſubſit. *Azorius Jeſuita Inſt. mor. cap. 15. ſect. ſexto quæritur.*

[7] Poſtquàm per Pontificem (nominatim) excommunicatur, extunc Vaſalli ab ejus fidelitate denunciantur abſoluti: & terra ejus exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, abſque ulla contradictione poſſideant. *Maſſovius Juriſconſ. de Majeſtate Milit. Eccl. par. 2. libr. 4. de Imperiis pag. 676.*

[8] Cùm eſt crimen notorium nulla eſt opus declaratione ſententiæ excommunicationis. *Panormitan. cap. cum in homine extra de judiciis.*

[9] Crimen hæreſis, ſi ſit notorium, ut nulla poſſit tergiverſatione celari, etiam ante judicis ſententiam, incurritur (ex parte) pœna prædicta: nimirum eatenus, ut ſubditi licitè poſſint tali Domino negare obſequium. *Valent. Jeſ tom. 3. in Thom. diſp. 1. q. 12. punct. 2. pag. 463. ſect. Nunc.*

[1] In hoc articulo ſunt Felinus & Cajetanus, & communior ſententia apud diſcipulos D. *Thomæ*; & probant, quia in hac cauſa adeſt ſemper voluntas interpretativa Pontificis, qui obtinet vim ſententiæ atque evidentia facti habet vim ſententiæ. *Bannes in 2. 2. q. 12. Act. 2. concluſ. 2.*

[2] Hoc univerſa Theologorum & juriſconſultorum Schola tenent, & eſt certum, & de fide. *Creſwellus Jeſ. in ſuo Philopater, pag. 194.*

[3] In the Copy of a Letter ſent by Cardinal *Allen* to Sir *William Stanley*, pag. 10.

inſt-

juſt, becauſe her Power is unlawful. Thus far of the Poſitions.

### *Practiſe.*

*Firſt*, *Pope* Gregory *the 7. alias* Hildebrand, *beginneth his Pageant*, [1] We by Apoſtolical Authority do abſolve all from their Oaths, which they have given to perſons Excommunicate. *And another* Gregory *uſeth the like tenour*, [2] We abſolve, *&c.* in the ſame caſe. *Laſtly*, Pius Quintus *their Succeſſor in peace, but ſuperior in malice*, [3] We command all Subjects, *(ſaith he, &c.)* and abſolve them from the Faith they have plight with *Elizabeth* their Queen.

[1] Nos eos, qui excommunicatis fidelitate & ſacramento conſtricti ſunt, Apoſtolicâ autoritate juramento abſolvimus. *Gregor. 7. Pontifex apud Grat. cauſ.* 15. *q.* 6.

[2] Nos excommunicamus univerſos hæreticos, ut abſolutos ſe noverint omni fidelitatis debito, qui iis juramento tenebantur aſtricti, *Greg. 9. Pont. lib.* 5. *Decret tit.* 7. *cap.* 5. *gloſſa.*

[3] Volumus & jubemus, &c. & abſolvimus ſubditos vinculo juramenti, quo Reginæ *Elizabethæ* conſtricti tenebantur. *Pius* 5. *Pontifex in Bulla.*

We have already underſtood how they forbid Obedience to Kings. Now will we examine how they inforce violence: And in this caſe we argue thus.

## *The fifth REASON.*

Whoſoever ſuggeſteth a Doctrine of forceable depoſing of Princes from their Thrones, are therein manifeſtly rebellious: But all Popiſh Prieſts defend violent depoſing of Kings and Emperours. *Ergo.*

### *Their Poſitions.*

*Coſterus:* [4] This power *(ſaith he)* of depoſing Kings of their Crowns, and Emperours of their Dignities, in the behalf of the good of the Church, was always peculiar to the Pope. [5] Who hath no leſs authority, as Chriſts Vicar over Chriſtians, than the hireling hath over his beaſts. [6] So the Pope has authority over the Emperour *(ſaith* Molina*)* becauſe the Emperour is but the Popes Miniſter, and is to uſe his temporal Sword only at his beck: But what if Kings will not inthrall themſelves to the Popes Authority? [7] It is not lawful for Chriſtians *(ſaith the Cardinal)* to tolerate any King, who draweth his Subjects unto Hereſie? [8] But Subjects ought *(ſaith Saunders)* to endeavour to ſet up another in his place. [9] Yea they ought *(ſaith Creſwell)* to expell him out of his King-

[4] Penes Romanos Pontifices ſemper fuit poteſtas ad tollenda incommoda Eccleſiæ, & damna animarum; Reges Regnis & Imperatores imperiis privandi. *Coſterus Jeſ. Apolog. pro part.* 1. *Euchirid. pag.* 64.

[5] Non enim minus autoritatis à Chriſto collatum eſt Vicario ſuo, ad ovium tutelam & commodum, quam à villico datur Mercenario, qui pecora paſcit. *Ibidem pag.* 64.

[6] Depoſitio Imperatoris ex Juſta cauſa pertinet ad ſummum Pontificem: quia Imperator eſt tanquam Miniſter ſummi Pontificis gladium juriſdictionis temporalis ad nutum ſummi Pontificis exercens. *Molina Jeſ. Tract.* 2. *de Juſtitia, diſputat.* 29. *Ad ſecundum pag.* 149.

[7] Non licet Chriſtianis tolerare Regem hæreticum, ſi conetur pertrahere ſubditos ad ſuam hæreſin. *Bellarminus Jeſ. lib.* 5. *de Rom. Pont. cap.* 6. 7 & 4.

[8] Sed debent ſubditi operam dare, ut in ejus locum alius quamprimùm ſurrogetur. *Sanderus Theol. profeſſor de viſib. monarch. lib.* 2 *cap.* 4. *Jeſ. Jus autem pag.* 70.

[9] Debent ſibi tanquam Chriſti he-

dom, as the Enemy of Chriſt. An undoubted Doctrine among the Learned, and agreeable unto Apoſtolical Truth. *Yea which is more;* [1] Although the Pope *(ſaith Bannes)* ſhould tolerate an heretical King, yet may the Common-wealth remove him. *And yet behold a greater myſtery of Iniquity than all theſe:* For ſuppoſe that the King depoſed ſhall be willing to be reconciled to the Church; [2] Yet notwithſtanding *(ſaith Simancha)* he may not recover his Crown. *Let us now ſee this Family of* Corah.

[1] Etiamſi Pontifex toleraret regem Apoſtatam, tamen Reſp. Chriſtiana poſſit illum pellere è regno; quoniam Pontifex ſine ratione permittit illum impunitum. *Domin. Bannes in Tho. 2. 2. quæſt. 12. art. 2.*

[2] Nec jus hoc recuperabunt, quamvis poſtea reconcilientur Eccleſiæ. *Simancha Inſt. Cath. tit. 33. ſect. 11.*

*Practiſe.*

*We will omit their* Henrys, Fredericks, Otho's, *and like Emperours and Kings of former times: Call but to mind that which hath been viſible in our days, the late* Henry *of* France; *concerning whom their own Prophet hath publiſhed a Treatiſe, the ſcope thereof is this:* [1] The *French* have with good conſcience born Arms againſt King *Henry* the 3. and deprived him of his Crown. *Return home, there we ſee a Comet, The Rebel* O-neel *is up in Arms againſt his Queen: The Colledge of* Salaman *bring pitch to quench this flame, and reſolve thus:* [2] Whatſoever Catholicks ſhall not forſake the defence of the *Engliſh*, and follow thee *O-neel*, do ſin mortally, and cannot obtain life everlaſting, except he deſiſt. *Shall we think that other Prieſts can have more loyal Spirits? Impoſſible; as long as they receive their breath from that Maſter, who commendeth the former Poſitions againſt the foreſaid King of* France. [3] Thoſe Divines *(ſaith Pope* Xiſtus) have done the parts of good Lawyers, Confeſſors, and Doctors. *His Succeſſor (thus rancor growing by ſucceſſion inveterate) Pope* Pius *againſt our late Soveraign:* [4] We command the Subjects of *England* to take Arms againſt *Elizabeth* their Queen. *Hitherto hath been manifeſted only their violence againſt the Dignities of Princes: Now hear of their violating their ſacred Perſons in conſpiring their deaths.*

[1] Henricum dignitate regiâ excidiſſe, Galloſque ſecurâ conſcientiâ in eum, ut publicæ fidei violatorem, bellâſſe. *Liber de juſta abdicat. Hen. 3. pag. 370.*

[2] Eos omnes Catholicos peccare mortaliter, qui Anglorum caſtra contra Hugonem O-neel ſequuntur; nec poſſe eos æternam ſalutem conſequi, nec ab ullo Sacerdote à peccatis abſolvi, priuſquam reſipiſcant, & caſtra Anglorum deſerant. *Determinatio Salamanæ.*

[3] Theologi illi fecerunt quod conſultorum, Confeſſariorum, Doctorum fuit. *Xiſtus Quintus Papa ut habetur lib. de juſta abdicat. Hen. 3. pag. 370.*

[4] Volumus & jubemus ut adverſus Elizabetham Angliæ Reginam ſubditi arma capeſſant. *Bulla Pii Quinti Pont. Max.*

### *The ſixth* REASON.

Whoſoever do intend, deſign, or practiſe the murder of Princes, muſt neceſſarily be holden for deſperate Traytors: But all popiſh Prieſts are guilty in ſome of theſe kinds. *Ergo*,

### *The Minor proved by their Poſitions.*

They profeſs all, That it is lawful to take Arms againſt their Kings, as we have proved: from whence we may argue againſt them, as he againſt a ſeditious one; * *Quis ſenſus armorum?* What other meaning can Arms have but only blood? But not to diſpute from our ſuppoſitions, but their poſitions, by theſe degrees. Firſt, the *French Defence* ſaith, that [5] Any man may lawfully murder a Tyrant; which I defend (*ſaith he*) by common conſent. Now, [6] It is evident (*ſaith our* Reinolds) that every Heretick Prince is moſt properly and perfectly a Tyrant. Which is ſuppoſed by the *Spaniſh* Jeſuite, ſpeaking of this point, [7] That if (*ſaith he*) they may be bereaved of their lives, then much more of their Livings and Renowns. And which is the height of fury: [8] Heretical Kings (*ſaith Simancha*) deſerve more grievous puniſhment than private men: therefore the *Scythians* (as he well deſerved) did put to death their King *Scylen* for violating their *Bacchanals*. *Scythia* a moſt barbarous Nation is the fitteſt Glaſs that theſe Prieſts can find to look their Faces in. Well, ſhew us then your *Scythian* and Heatheniſh Practiſes.

*Cicero orat. pro Ligaria.

[5] Tyrannum occidere honeſtum eſt, quod cuivis impunè facere permittitur, quod ex communi conſenſu dico. *Libr. de juſta Abdicat. Henr. 3. pag.* 262. & 270.

[6] Facilè conſtat eum, qui quamcunque tuetur hæreſin, apud Chriſtianos non minùs propriè perfectèque tyrannum effici; quàm qui apud Philoſophos, ſpretâ civium conſervatione omnia in republica ſtupris, rapinis, & hominum cædibus implet. *Reinaldus in ſuo Roſ. pag.* 157.

[7] Vita privari poſſint, tum multò magis omnibus aliis bonis, atque adeò etiam prælatione in alios. *Greg Valent. Tom. 3. diſp. 1. q.* 11. *punct.* 2.

[8] Imò graviori pœna digni ſunt Principes hæretici, quàm privati homines; jure igitur & meritò Scythæ regem ſuum Scylen occiderunt, propter externos ritus, quia in Bacchanalibus ſacris initiatus erat. *Simancha Inſt. Cath. tit.* 23. *Sect.* 12, & 13.

### *Practiſe.*

Let us travel (but in your thoughts) into *India*, [9] where (as your *Arnoldus* in his publick Oration in the Univerſity of *Paris* did confeſs) the general clamour of the poor people was, that Jeſuites were the cauſes of all tyranny which were exerciſed amongſt them. Paſs homeward

[9] Arnoldus in Synodo Pariſienſi omnem tyrannidem Hiſpanorum apud Indos ſolis Jeſuitis aſcribit, *Gallobelgicus tom.* 2. *lib.* 10.

homeward through *Germany*, there we see [1] Duke *Rodolph* persecuting the Emperour *Henry* his King by force of Arms, through instigation of the Pope. From thence we come to *France*, where *Clement* the Monk, as a bloody parricide, did murder *Henry* his King. Lastly, to arrive at home, where, after the Bull of *Pius Quintus*, few years passed without such desperate attempts against their Soveraign: that Bull bellowing thus, [2] *We will and command English Subjects to take Arms against their Queen.* Which breath possess'd all those late Conspirators: *Arden*, *Somervile*, *Parry*, *Cullen*, *Squire*, *Lopez*, with others, all by instigation of Priests sought the death of our and their Soveraign. And now at this present, behold and be astonished; a furnace provided to consume at once, not only the King, but also (because an absolute State assembled) the whole Kingdom. Durst these Engineers do any such thing without direction from their Priests? First, they conspire by Oath under the Seal of the (here is a Priest) Sacrament. Secondly, he that was to put Fire to it runneth once and again to the Seminary at *Doway*, doubtless to consult with that priestly Oracle. Thirdly, he will not bewray his Complices, except he may be warranted by a Priest. And that this kind of act is their Priestly Function, will appear in the subsequents.

[1] Rodolphus Comes contra Henricum 4. (fulmine Gregorii Pontificis percussum) bellum gessit, &c. *Abbas Vrspurgensis, Cranzius, & alii in suis Cronicis.*

[2] Jubemus ut adversus Reginam Angli subditi arma capessant. *Bulla Pii Quinti.*

## *The seventh* REASON.

Seeing, * It is in a manner all one to commit a villany, and to commend it: we may argue, That whosoever shall justifie acts of Treasons, and Parricides, are not unguilty of the same Crimes: But all Priests do justifie such hainous Parricides. *Ergo,*

* Nihil interest faveas ne sceleri, an illud facias. *Seneca.*

## *The Minor proved by their Positions practical.*

The famous Cardinal and publick Reader in *Rome* saith: [3] Many Popes have justly deposed many Princes. † Cardinal *Allen*, [4] *Reinolds*, [5] *Parsons*, our Country-men, inciting Subjects to Arms against their Prince, do perswade by Examples meerly rebellious: as resisting of King *John*, of *Edward* the 2. of *Richard* the 2. of *Henry* the 6. as Presidents to be followed. The Author of the Book of [6] Deposing *Henry* King of *France*, doth sing a *Gaudeamus* for his death. And again, *Allen* approveth the rendring up of [7] *Doventore*; and encou-

[3] Multi Pontifices Principes multos autoritate suâ regiâ meritò privarunt, ut Leonem 3. Fredericum 1. Othonem 3. Childericum regem Franciæ. *Cardin. Bellarmin. lib. 5. de Rom. pont. cap. 6. & 7.*

† In the copie of his letter to Sir William Stanley. pag. 35

[4] Renaldus in suo Rosæus *cap.* 2

[5] In his Dolman. part. 1. pag. 62.

[6] Gratias agimus deo immortali, qui operis hujus fructum (*nimirum, per parricidium Monachi*) tam bene anteverterit. *Lib. de justa abdicat. Henr.* 3.

[7] In his letter to Sir William Stanley, Anno 1587.

*A book intituled,* An admonition to the Nobilitie and people of England. *The inſcription*: Gulihelmus miſeratione divina S. R. E. Tituli S. Martini in montibus Cardinalis, Cunctis regni Angliæ & Hiberniæ Proceribus.

* *See above Reaſon 6 lit.* 1.

rageth the *Engliſh* malecontents to join their Forces with † the *Spaniſh Invaſion*. So the Colledge of the Jeſuites at *Salamone* approved the Inſurrection of * *Tyrone*. And do not the moſt of that Sect canonize in their conceits all ſuch popiſh ones as have been executed for manifeſt Treaſons?

## *An Example of a notable Patron of High Treaſon.*

7 Xiſti Quinti Pont. Maximi de Henrici tertii morte Oratio habita in Conſiſtorio Patrum 2 Septemb. Anno Dom. 1589.

8 Mortuus eſt Rex Francorum per manus Monachi. *Pag.* 3.

9 Rarum, inſigne, memorabile facinus.

1 Occidit Monachus regem non pictum aut fictum in charta, aut pariete, ſed regem Francorum in medio exercitus.

2 Hadrianus Pontifex excommunicationem Henrico 2. denuncians, ipſe à deo maledictus, à muſca ſuffocatus eſt. *Nauclerus generat.* 239.

3 Facinus non ſine Dei Opt. Max. particulari providentia & diſpoſitione: (*pag.* 5.) non ſine expreſſa ejus voluntate, (*pag.* 4.) & ſuccurſu perpetratum.

4 Nota quàm inſignis eſt Hiſtoria illa Sanctæ Mulieris Judith, quæ ut obſeſſam civitatem ſuam, & populum Dei liberaret, cœpit conſilium, Deoque ſine controverſia ſuggerente, de interimendo Holopherne, hoſtilis exercitus principe, quod & perfecit, &c. *pag.* 8.

5 Hic verò Religioſus aggreſſus eſt, & confecit rem longè majorem, non ſine Dei concurſu. *Pag.* 10.

6 Rex infœlix, & in peccato mortuus. *Pag.* 3. & *Pag.* 9.

7 *Xiſtus Quintus* maketh a publick Oration in his Conſiſtory of Cardinals: the ſubject matter he ſheweth is this; 8 The King of *France* is ſlain by the hand of a Monk; And what of this? 9 This (*ſaith he*) is a notable, rare, and memorable act. But why? 1 Becauſe he ſlew not (*ſaith he*) a King painted in paper, or graven in ſtone, but the King of *France* in the midſt of his Hoſt. Is it a wonder any ſhould wonder that a Monk could murder a mortal King? ſeeing popiſh Hiſtory do record, that 2 Pope *Hadrian* being guilty of the like ſeditious practiſe againſt the Emperour *Henry* the 2. was choaked with a Flye. Nay but if the Monk had killed a painted Image, that had been an act far more memorable, and leſs intolerable: Notwithſtanding no Fact is good, becauſe great; but therefore great, becauſe good. Say then what is to be thought of the worthineſs of the 3 Fact? It was a Fact done by the admirable providence, will, and ſuccour of Almighty God. How? By Gods will counſelling and approving it? 4 Holy *Judith* is famous (*ſaith he*) for the ſlaying *Holophernes*, which ſhe did not without the ſuggeſtion of Gods Spirit. 5 But this Religious man hath done a far more marvellous work. O marvellous Religion! yet ſo it is in this ſin of parricide, where a Monk doth murder his King. The beſt word the Pope doth afford the murdered is, 6 An unhappy King, and one

one periſhing in his ſin. The worſt he doth beſtow upon the Murderer, is, [7] Religious man. And thus in not condemning, but rather commending one Traytor he hath made up two. Laſtly, this *Henry* (a note very material) was a Papiſt; only he favoured the Proteſtants, and eſpecially Prince *Navarre*, (becauſe a Proteſtant) Excommunicate by this Pope. This was his Crime, upon which enſued, this Fact (to paraphraſe truly of the Popes words) rare, for the Attempt; notable, for the Wickedneſs; memorable, for the ſhame of the Sect.

[7] Vir Religioſus. *Pag.* 9. & 10.

## *The eighth* REASON.

Thoſe Snakes that do naturally ſting, as ſoon as they get warmth, may not be harboured in the boſome of the Common-wealth: But all Popiſh Prieſts profeſs Rebellions, as ſoon as they can preſume of their ſtrength: Ergo, &c. The Minor proved by

## *Their Poſitions.*

*Bannes* maintaineth this as a neceſſary Parentheſis: [8] Subjects before ſentence of Excommunication (if they have ſufficient force) may then depoſe their King. This Father *Creſwell* addeth as a wary caution: [9] Let Subjects take heed (*ſaith he*) that they have competent ſtrength in ſuch caſe; otherwiſe it may prejudice the Catholick Cauſe. And leſt any taking an Antidote againſt their poyſon, ſhould object the condition of the Church of Chriſt primitive, and of the glorious Chriſtians in thoſe times, who intended not killing of Kings the Enemies of the Goſpel; but to be willingly killed for the profeſſion of the holy Faith: Mark with what untemperate Mortar theſe men daub up the conſciences of Chriſtians, [1] Then (*ſaith the French Defence*) the Chriſtians did only ſuffer, becauſe the Church was not yet perfect, and becauſe their Enemies were more in number. Again, [2] It is commendable to ſuffer when thou canſt not reſiſt: which is the laſt miſerable refuge of their deſperate Cauſe. Whereunto notwithſtanding their grand Cardinal is glad to betake himſelf. [3] I anſwer (*ſaith*

[8] Sit hæc tertia Concluſio: ubi evidens adeſt notitia criminis, ante declaratoriam pontificis ſententiam licet (ſi modo vires ei ſuppetunt) Regem deponere. *Dominicus Bannes in Thom.* 2. 2. q. 12. art. 2.

[9] Sit hæc Cautio adhibenda, ut vires habeant ad hoc idoneas ſubditi: alioqui in Religionis Catholicæ præjudicium cederet. *Creſwell. in ſuo Philopater. pag.* 198. & 199.

[1] Quaſi verò eadem inſtituendæ eccleſiæ ratio atque inſtitutæ eſſe credenda ſit; adde quod id tum non licuit, dum impiorum multitudo ſuperior eſſet: ſed neque illi Chriſtum profeſſi erant, ut cogi in verba ejus mortis ſupplicio poſſent; ſed tum demum, ſcilicet, id datum eſt, cum impletum fuit id prophetæ, Reges erunt nutritii tui; & in quæ tempora venimus. *Lib. de juſta abdic. Regis Henrici* 3. *pag.* 278.

[2] Illud non moveat quemquam, id laudabile eſt, cum reſiſtere nequeas. *Lib. de juſta abd. pag.* 371.

[3] Quod ſi Chriſtiani olim non depoſuerunt Dioclefianum, Julianum, Valentem, id fuit quia deerant vires temporales Chriſtianis. *Bellarm. libr.* 5. *de Rom. Pont. cap.* 6. & 7 & 4.

(*ſaith*

(*ſaith he*) that Chriſtians in ancient times did not bear Arms and ſeek to depoſe Emperours and Kings Enemies to the Catholick Faith, becauſe they wanted power. Whereby the now *Romiſh* Faith doth ſeek to make wicked men excuſable. [4] By this ſecond Concluſion (*ſaith Bannes*) the *Engliſh* Catholicks, who now do not take Arms againſt the Proteſtants, are excuſed becauſe they want ſufficient power. Hence we may perceive that as long as Proteſtants live ſafe, they muſt acknowledge themſelves beholden to the Popiſh Faction, becauſe they have no power to hurt them: otherwiſe they may hear of them before they can ſee them, peradventure in ſuch manner, as to * receive a terrible blow, and yet not know who did them the hurt. Yea they muſt periſh: for [5] Chriſtian people (*ſaith Creſwell*) are bound in conſcience, and hazard of their ſouls, whenſoever they can make reſiſtance. Theſe are yet Poſitions. Now

[4] Ex hac ſecunda Concluſione ſequitur, excuſandos eſſe Anglos, quia non ſe eximunt ex ſuperiorum poteſtate, nec bellum contra eos gerunt: quia non ſuppetunt illis vires, ob conſequentia pericula. *Dom. Bannes in* 2. 2. *Thom. quæſt.* 12. Art. 2.

* The Letter of *Treſham* to the Lord *Mounteagle*.

[5] Populus Chriſtianus obſiſtere tenetur conſcientiæ vinculo arctiſſimo, & extremo animarum periculo; ſi præſtare rem poſſit. *Creſwell. in ſuo Philopater, Pag.* 201.

## *Their Practiſe.*

In the Year 1580. when *Campion* and *Parſons* came into England, they procured a diſpenſation from the Pope, that all Papiſts in England, notwithſtanding the excommunication of the Queen, might profeſs a large obedience in all temporal cauſes: but with this addition (*Rebus ſic ſtantibus*) *The Caſe thus ſtanding*: that is (as the ſequel did interpret) till you wax ſtronger: For in the year 1588. when the Spaniſh Armado was a-flote, when by doubling their ſtrength, they might preſume of the better: then our Countryman *Allen* doth write an Admonition to the Nobility of *England*, making his Book the Popes *Nuncio* to expound his former Parentheſis. [6] *Though the Pope* (ſaith he) *hath tolerated obedience unto the Queen in temporal conditions; yet now our Holy Father* Xiſtus Quintus *doth diſcharge all Men of their Faith and Loyalty unto her.* This is the Popes common guiſe; when he doubteth his faction ſhall be overmatched, then to injoyn obedience: But it is only in policy to gain his Souldiers a-breathing, as *Clement* the late Pope diſpenſed with the *Iriſh* for their Fidelity to the Queen, till that he had ſome confidence of *Tyrone*'s ſucceſs. For then in the 20. of *January*, the year 1601. he writ a Letter for encouragement: [7] *Pili dilecte nobilis vir ſalutem*, &c. *My dear Son, all health*, &c. After he calleth the Rebellion, *Sacrum Fœdus, An holy League*; promiſing in the way of bleſſing an happy ſucceſs: *Deus pugnabit pro vobis, conteret inimicos ſuos ante faciem veſtram: God will fight for you, and tread your Enemies under your Feet.* But he (God be thanked) proved a falſe Prophet.

[6] *In his Book of Admonition.*

[7] Clemens Octavus.

The

## *The ninth* REASON.

Whoſoever doth perfidiouſly either deny or violate, with Men of divers Religion, an Oath, the moſt ſacred bond that [8] *God* hath allotted unto Men, as the moſt ſecure * confirmation of all fidelity with men, and [9] *end of all contention*, muſt neceſſarily be eſteemed of them as a Perſon perfidious and treacherous: But Popiſh Prieſts are guilty of ſuch perfidy: Ergo, &c. The Minor will appear in theſe three: 1. In the manner of diſſallowing: 2. Of deluding: 3. Of diſſolving of a neceſſary Oath.

[8] *Ferem.* 4. 4.
[9] *Heb.* 6. 16.

### *From the manner of denying a requiſite Oath, we reaſon:*

Whatſoever Servant being demanded of his Maſter, to ſay or ſwear, whether he ſaw his Maſter aſſaulted by his profeſſed Enemies, he would defend or betray him, would either diſlike the Article, or defer his Anſwer, he ſhould evidently bewray a treacherous diſpoſition: But all Popiſh Prieſts in like Articles concerning Loyal Subjection to Proteſtant Kings, are in like manner affected: Ergo, all their other kind of [1] *Haile Maſter*, is but to kiſs and betray. The Minor proved

[1] *Matth.* 26.

### *By their Poſitions and Practices.*

When as it is demanded of Prieſts (a neceſſary Article to civil States) what if the Pope ſhould authoriſe the Queens Subjects to rebel, or other Forraign Princes to invade her Realm; whether they would take part with the Queen, or her Enemies? Firſt, they diſlike this Interrogatory. *Allen* calleth it, [2] *An unlawful, unnatural, intolerable ſearch of Mens Conſciences.* This kind of examination which Princes make for preſervation of the lives of themſelves and Subjects, *Creſwell* termeth, [3] *Unjuſt and bloody demands.* And theſe queſtions *Stapleton* nameth [4] *Captious queſtions, wicked, and full of all impious ſubtilty.* As though *Sampſon* were bound to put his Head in *Dalilahs lap.* Nay but their anſwer ſheweth that this Interrogatory was as neceſſarily invented, as it is wickedly impugned. For this being an inbred law of [5] *Nature, to ſtudy for a ſelf-preſervation*; theſe Men call *unjuſt and unnatu-*

[2] *Allen in his Book intituled*, A true Defence, *pag.* 68 70.

[3] Examen injuſtiſſimum & poſtulata ſanguinaria. *Creſwellus in ſuo Philopater pag* 350. & 351.

[4] Novæ & captioſæ, in quibus ineſt inauditum quoddam nequiſſimæ impietatis, & barbaræ calliditatis exemplum. *Stapleton in ſuo Didymus. pag.* 205, 206.

[5] Nata lex quam non dedicimus, ſed à natura exhauſimus. *Cicero pro Milone.*

*ral:*

[6] Ut jugulent homines, ſurgunt de nocte Latrones: ut teipſum ſerves non expergiſceris? *Horatius.*

*ral*: But how ſenſeleſly, let the very [6] Heathen judge: *Thieves watch to murder, doſt thou not awake to ſave thy ſelf?*

Now ſecondly their delaying, when the queſtion is urged: whether if the Pope, or any by his appointment ſhould invade the land; which part they would take, then they ſhift footing, and ſome (as our Governours have obſerved) have anſwered: *I will then take Counſel when the caſe ſhall happen*: others, *I will anſwer then and not before*: others, *I am not yet reſolved*: laſtly, *I ſhall then do as God ſhall put in my mind.* As though theſe maskes were large enough to ſhadow their faces: which their *Creſwell* hath already diſcovered, ſaying, that [7] *If by the Popes command the War ſhould be undertaken, to the end of reſtoring Religion, then* (to anſwer) *that he is bound in Conſcience to hold with the Romiſh.* This Man ſpeaketh without Parables: make then but a pretence of Religion, and farewell all ſubjection.

[7] Si pontificis juſſu de religione reſtituenda bello decertaretur, ſe conſcientia ſalva facere non poſſe, quin partibus Catholicis adhæreant. *Creſwellus in ſuo Philopater pag.* 352.

The ſecond Point is, their deluding of an Oath by a new trick of equivocation, as they (unproperly) term it. Others call it reſervation: but moſt fitly we may name it Colluſion.

## *Their Poſition in the Major.*

[8] Cum Judex non juridicè petit juramentum vel contra juſtitiam, licet uti æquivocatione ſecundum mentem ſuam, contra mentem Judicis, ut puta, quærenti, feciſtine illud? Reſpondeat, non feci; intelligendo inter ſe, non hoc tempore, aut, ut narrem tibi, aut aliquid ſimile. *Tollet. Card. lib. 4. Inſt. Sacerd. cap.* 21. & 22.

[8] When any Judge (*ſaith one*) ſhall demand an Oath unjuſtly, then may the Examinate ſwear by an Equivocation: As for Example, being thus demanded; whether didſt thou that Fact or no? he (though he did it) may anſwer; I did it not, underſtanding ſecretly in his mind, at this time, or I did it not, meaning to tell it to you; or ſome ſuch-like evaſion. If you deſire to know the Author, it is Cardinal *Tollet*: if his authority, [9] *Vaſquez* the Jeſuite ſheweth, he hath a ſpecial priviledge from Pope *Gregory* the 13. writing thus unto him: We ſo approve of your ſingular Learning, that we hold it unmeet that your Books ſhould be ſubjected to the cenſure of others.

[9] De hoc illuſtri Cardinali Gregorius 13. Pontifex ſic ſcribit: Dilecte fili, &c. Tanta eſt tua doctrina, quæ longo & intimo uſu nobis cognita eſt, ut tua ſcripta, ſicut cæterorum aliorum, judicio atque examini ſubjici æquum non ſit. *Vaſques Jeſ. Epiſt. Dedicatoria ante Com. in Luc.*

[1] Officiarii Reginæ Angliæ non juridice juramenta exigunt, quia Regina hæretica non eſt Regina. *Greg. Martin. in libr. Reſolutionis Caſuum.*

Now their Aſſumption in this caſe of our *Engliſh* Juſtice concerning the Examination of Prieſts: [1] The Officers of

of the Queen of *England* (*ſaith Martin*) cannot challenge Anſwers and Oaths judiciouſly, becauſe an heretical Queen is no Queen. Upon this Sand is builded that which they conclude, namely, *Allen*, *Parſons*, *Gregory*, *Martin*, that, [1] If a Prieſt ſhall upon ſuſpicion chance to be asked either in Haven, or elſe-where, concerning his ancient name, his Country, Kindred, or Friends? he may deny all. And again, [2] When a Prieſt is convented before a Judge, after the Oath taken, concerning ſuch Queſtions, he may anſwer by the foreſaid equivocation; becauſe thoſe that ask this Oath, are not to be accounted Judges, but Tyrants: which point of equivocation (*ſaith* † *Parſons*) is not only to be allowed by all Divines, but judged neceſſary alſo in ſome caſes, for avoiding lying and other inconveniences. This man we ſee (as if he would drive out Satan by Satan) teacheth by lying how a man may avoid a lye. Yet this is the general Doctrine of their † School, more than heatheniſh: For among Pagans this was a decree of Conſcience; [3] Craft in an Oath doth not leſſen, but ſtrengthen Perjury.

[1] Si Sacerdos interrogetur in portu, vel alibi, de antiquo ſuo nomine ab aliquibus, qui eum habent ſuſpectum, poſſit reſpondere illud non eſſe ſuum nomen, atque eodem modo ſi interrogetur de patria, parentibus, amicis, &c. *Reſolutio quorundam caſuum Nationis Anglicanæ.*

[2] Cum Sacerdos ſiſtitur ad Tribunal, ubi adſunt magiſtratus Regni, accepto juramento, poſſit illum præſtare juramentum, æquivocando, quia qui quærunt non juridicè interrogant, cum ſint Tyranni & velint punire bona opera. *Ibidem.*

† Parſons in his brief Apolog. fol. 193.

† See Aquinas.

[3] Fraus non diſſolvit, ſed diſtringit perjurium, *Cicero.*

## *Now the Practiſe.*

The practiſe of this deviſe of equivocation in Prieſts hath been found to have been common of late, by experience of Magiſtrates. It may be thought to have crept out of their S. *Francis* ſleeves. For [4] He (*as* Navar *writeth*) being asked which way the Murderer did flye, which run by him; putting his hands into his ſleeves, anſwered, he went not that way, meaning thorow his ſleeves.

[4] Sanctus Franciſcus rogatus quà perrexiſſet quidam homicida, qui juxta eum tranſierat; manus per manicas immittens, reſpondit non transiſſe illàc; intelligens, non transiiſſe per illius manicas. *Navar. Tom. 3. cap. 13.*

*The third abuſe of Oaths is in diſſolving them.*

That though they take an Oath of Allegiance in caſes temporal, yet their common interpretation is ſtill with reſpect of their more ſupreme head, † During the Will of the *Pope*, who (*ſay they*) hath power to free both himſelf and others from the bond of an Oath; which is their Gloſs, ſaying, [4] That the caſe is ſo to be interpreted, namely; except the *Pope* ſhall releaſe him from his Oath: becauſe in every Oath the Authority of a Superiour muſt be excepted.

† Before in Reaſon. 4.

[4] Debuit intelligi; niſi Papa remittat ei juramentum: nam in juramento excipitur autoritas majoris. *Gloſſa ad decret. lib. 2. tit. 24. cap. 10.*

*Practiſe.*

Their practiſe we have ſhewn in the former reaſons: we may here add a more ancient Example, [5] A Canoniſt (*ſaith a Jeſuite*) did inveigh againſt *Pope Gregory* the 12. who in the time of a great Schiſm, did openly and ſolemnly ſwear, that if he were made *Pope*, he would give it over again: but being elected, he performed nothing leſs. The Canoniſt doubtleſs wanted not a Canon to condemn this perjury, though the Jeſuite upon preſumption of [*juſta cauſa*] doth defend it. Who alſo in the ſame Volume holdeth their general poſition, ſaying, [6] other mens Oaths may be diſſolved by the *Pope*: ſo that when the *Pope* ſhall ſend his Bull of freeing of our *Engliſh*, the bond of their Oath will prove as ſtrong as the knot of a Bull-ruſh.

[5] Canonicus quidam invehitur in Gregorium 12. Pontificem, quòd tempore magni ſchiſmatis antequam pontifex crearetur juraverat publice & ſolenni ritu ſeſe abdicaturum Pontificia poteſtate; poſtea verò Pontifex electus noluit pontificatum deponere. *Azorius Jeſ. Inſt. Mor. lib. 5. cap. 15.*

[6] Aliorum quoque juramenta poſſunt Pontificis autoritate relaxari. *Ibidem lib. 11. cap. 9.*

*The tenth REASON.*

Whoſoever is ſo poſſeſſed with theſe former ſeditious Poſitions, that *ex Officio*, (that is) as he is a *Romiſh* Prieſt, he muſt profeſs them, ſuch a one is to be judged a moſt deſperate Traytor: But all *Romiſh* Prieſts, as Prieſts, profeſs ſome, and other ſome all of thoſe ſeditious Poſitions. *Ergo*, &c.

*The*

*The Minor* { 1. *Proved.* 2. *Confirmed.*

Proved by an Argument of Relation: that, ſeeing the Authors of this rebellious Doctrine, are the principal Rabbies of that Sect, and publickly authoriſed with the ordinary priviledge of that Church: it may not be imagined but the Scholars are infected with the Leven of their Profeſſors, and Doctors, above-named: *to wit*,

1. *Tollet*, a late Cardinal, whoſe Writings have this ſpecial priviledge by Pope *Gregory* the 13th, That, (ſaith *Vaſques* the Jeſuite,) they may, without cenſure, or examination of any, be publiſhed to the World. Now the Book, wherein theſe Poſitions, or rather Poiſons are contained, is Intituled, *De inſtructione Sacerdotum*; that is, The Book of inſtructions for Prieſts.

2. Cardinal *Bellarmin*, Publick Reader in *Rome*, in his Book Intituled, *Of the Pope of Rome*, dedicated to [6] *Xiſtus Quintus*, Pope of *Rome*, and Authoriſed by the ſame Pope of *Rome*, to no other end, but, (as he confeſſeth) [7] To inſtruct thoſe Scholars whom his Holineſs did ſend for from beyond the *Alps*: that is, all *Scottiſh*, *Poliſh*, *Flemmiſh*, *Daniſh*, and *Engliſh Extravagants*.

[6] Beatiſſimo, Sanctiſſimoque Patri Xiſto Quinto Pontifici Max. Robertus Bellarminus. *In principio voluminis primi. Epiſt. Dedicat. de Pontifice Romano.*

[7] Ad eos juvenes inſtituendos, quos à Tranſalpinis Regionibus autoritas tua revocavit. *Ibidem.*

3. Cardinal *Allen*, created of the ſame Pope *Xiſtus Quintus*, *Anno Dom.* 1588. to the like end: For in the ſame Year when the *Spaniſh* Invaſion was intended againſt *England*, he publiſhed his Book Intituled, *An Admonition to the Nobility of England*, as a Trumpet of Rebellion, to take Arms againſt their Soveraign.

4. *Molina* Divinity-Reader in the Univerſity of * *Ebor.* * *Ebornenſis.*

5. *Gregory* of *Valientia*, Divinity-Reader in the Univerſity of * *Ingol.* *Ingolſtadenſis.*

6. Doctor *Stapleton*, Divinity-Reader in *Lovane*.

7. *Dominicus Bannes*, Divinity-Reader in the Univerſity of * *Salma*, another much infected with the ſame leaven, and yet priviledged in *Spain* with theſe commendations. * *Salmanticenſis.*

[8] A work admirable, and profitable for all Divines; dignified alſo of the Colledge of the Fryars, called *Minors*, in theſe terms: [1] A glorious work, which leſt it want his deſerved obedience, this we challenge in the power of the Holy Ghoſt, under our formal Command (without all exceptions) in the name of

[8] Legi & expendi diligenter juſſu & imperio Senatus F. Dominici Banneſii Cathedrarii Sacro-ſanctæ Theologiæ in Salmaticenſi Academia in 2. 2. D. Thomæ Commentarios, & nihil reperi limâ dignum, ſed admiratione: ut appareat fore opus Theologis utiliſſimum & fructuoſiſſimum. Idq; ego ratum mea fide jubeo. *Frater Daques*

*Regis Hiſpaniæ Confeſſarius in Commentarios Franciſci Banneſii.*

[1] Ne tàm glorioſo operi ſanctæ obedientiæ meritum deeſſe contingat, hoc ipſum ei præcepimus in virtute Spiritus ſancti ſub formali præcepto, in nomine Patris, Filii, & Spiritus ſancti, Amen: non obſtantibus in contrarium quibuſcunque. *Fratrum Minorum de D. Banneſii Comentariis Encomium.*

the Father, Son, and Holy Ghoſt, *Amen.*

We have alſo alledged The Reſolution of the Jeſuites Colledge of the Univerſity of *Salamancha* in *Spain*, *Anno* 1602. as likewiſe *Creſwell*'s *Philopater*, printed at *Rome*, *Licentia ſuperiorum*, by the Licence of the Superiours; ſignifying the Jeſuites there. What ſhall I need to mention *Reinolds*, (in his *Roſæus*) a Doctor in Divinity, and chiefeſt man in the *Engliſh* Seminary at *Rhemes*? Father *Parſons* (in his *Dolman*) a principal Rector in the Seminary at *Rome*? Seeing all theſe be Seminaries, you may try the young Plants by their Fruits. If any deſire further experience in this kind, he may conſult with *Carolus Molinæus*, and *Pontus Tyardæus*, both *Pariſians*, and but even now, before I can read them, to be read of all men.

## *The Confirmation.*

It will not denyed of any Prieſt, but that in theſe Popiſh Seminaries he hath vowed obedience to his general Fathers in thoſe Schools: And it is as notorious, that all Generals are abſolutely inthralled to their chief General the Pope: all of them, as hands and feet, to walk and work, as that their head ſhall deviſe. Which (as we have heard in *Gregory* the 7. *Gregory* the 9. *Pius Quintus* and others) have abſolved Subjects from all obedience, and charged them to take Arms againſt their Emperours, Kings, and Queens excommunicate, *&c.* Shall we now imagine, the old Foxes being ſuch, that their Cubs can regenerate? If ever any of that kind gave hope unto us, it was the Secular Prieſts: who for a fit did write many things very truly againſt Jeſuitical Rebellious Practiſes: but after, perceiving the Recuſants that withdrew their benevolence, as rather devoted to the *Jeſuites*; and that the Pope alſo took part againſt them, they ſearing their Conſciences, wholly ſubmitted themſelves to the Arch-Prieſt, whoſe command, upon occaſion, is countermanded by the Faction Jeſuitical. So that now we may as-well expect Grapes from Thorns, or a white Æthiopian, as Loyal Subjection from this Religion.

Thus have I proved (dear Brethren) The Dogmatical Doctrines of theſe Men, not particularly improving, or confuting them; for this (as I underſtand) was not your deſire, and therefore might not challenge of me ſuch diſcharge: Eſpecially ſeeing that they be in themſelves ſo naturally unnatural, that

that it may be concluded hereof, * *Hæc recitâſſe refutâſſe eſt.* So that (according to the example of our bleſſed Saviour) only relating the Fact [*do, &c.*] without examination of the Guilt, we may pronounce [[2] *Wo*, &c.] a condemnation againſt them: in as much as all ſuch Sins have a brand of impiety in their Forehead, whereby any may diſcern them, as the Apoſtle teacheth: [3] *The works of the fleſh are manifeſt, which are theſe: Adultery, Hatred, Contentions, Seditions, Murders, and ſuch-like; which whoſoever doth, cannot inherit the Kingdom of God.* Being ſo condemnable in themſelves in every reaſonable Mans judgment, that it may be ſaid of them, [4] Some Mens Sins go before them to judgment. Notwithſtanding if, as among theſe *Romiſh Profeſſors*, Malefactors of all kind uſe to take Sanctuary: So theſe miſchiefs ſhall dare to challenge the name of Sanctity or Religion: Know (dearly beloved) that (as St. *Hierom* ſaith) this [5] diſſembling of ſanctity doth double the iniquity: and that I am as ready to confute all forged pretences, as they can be to ſuggeſt them. Only at this time be you exhorted (my Brethren) to take this Antidote and Preſervative againſt all ſuch poiſonable Poſitions and Practiſes; it is compounded but of two ſimples, Simplicity of Apoſtolick Precept, and Practiſe of Primitive Examples. The bleſſed Apoſtle and true *Peter*, far differing from this perſonate, doth thus admoniſh all Chriſtians: [6] *But let none of you ſuffer as a Murtherer, an evil doer, or as a buſie body in other mens matters: but if any ſuffer as a Chriſtian, let him not be aſhamed but glorifie God in this behalf.* So then Chriſtians ſuffering for Murders may happily become Martyrers, but never be Martyrs. Secondly, the Primitive Example is plainly recorded by *Tertullian* in his Apology, in behalf of zealous Chriſtians, who being in his Days perſecuted of Tyrants for the profeſſion of the holy Faith, yet avouched always their faithful allegiance after this tenour: [7] Our humble Prayers to God, in the behalf of all Emperours, are, that he would vouchſafe them long life, ſecure Reign, ſafe Guard, Powerful Armies, faithful Councellours, godly people, and a peaceable world. And to remove all jealouſies of Princes, though Apoſtates from Chriſt, holy *Nazianzen* is bold in defence of Chriſtian Loyalty, to ſtand at defiance (as it were) againſt all calumnious accuſations, ſaying, [8] Againſt whom of you did we at any time make any inſurrection among your people, though of themſelves prone to Rebellion? or whoſe death did we ever conſpire?

[1] *The very commemoration of them is a juſt confutation.*

[2] *Woe be unto you Scribes and Phariſees, &c.*

[3] *Gal.* 5. 20.

[4] 1 *Tim.* 5. 23.

[5] *Simulata ſanctitas duplex iniquitas.*

[6] 1 *Pet.* 4. 15.

[7] *Tert. Aplog.* Nos precamur, pro omnibus Imperatoribus vitam prolixãam, imperium ſecurum, domum tutam, exercitus fortes, populum probum, orbem quietũ.

[8] *Nazianz. Orat.* 2. *in Julianum.* In quos veſtrûm populum exæſtuantem contra vos inſurgere ſolicitavimus? quibus vitæ periculum attulimus?

ſpire? Now in concluſion, do but conſider the laſt, (I pray God ever the laſt Treaſon) and ſee whether it may not challenge the name of [9] *Legion*, ſeeing there is found in it ſo many murderous ſpirits, intending and attempting in one blow ſo many execrable murders: that none can ſay of this infamous evil, as the Prophet ſpoke of that moſt excellent good, [10] *As we have heard ſo have we ſeen:* But contrariwiſe, that which we have ſeen, the like was never heard. God of his great Mercy faſhion us to true thankfulneſs, and them to repentance; to diſclaim the Guelphiſh faction, and always out of the confuſion of their Sins work the converſion of their ſouls: eſtabliſhing us all that call upon the name of Chriſt Jeſus with his ſanctifying Spirit, to the glory of his ſaving grace. Whereunto

Yours *T. M.*

[9] *Mark.* 5.9.

[10] Pſalm 48. 8.

*FINIS.*

7.

AN EXACT

# ACCOUNT

OF

# Romiſh Doctrine

In the CASE of

# CONSPIRACY

AND

# REBELLION,

BY

Pregnant OBSERVATIONS Collected out of the expreſs Dogmatical Principles of *Popiſh Prieſts* and *Jeſuites*.

---

Written and Printed immediately after the Diſcovery of the GUNPOWDER TREASON.

And now upon the Diſcovery of the preſent Popiſh Plot againſt the Life of his *Sacred Majeſty* and the Government, reprinted and Publiſhed. . .

---

By *EZEREL TONGE*, D. D.

---

*Imprimatur.* Guil. Jane, Oct. 5. 1678.

---

*LONDON*,
Printed for *John Starkey* at the Mitre in *Fleet-ſtreet*, near *Temple-Bar*. 1679.

AN EXACT

# ACCOUNT

OF

# Romish Doctrine

In the CASE of

# CONSPIRACY

AND

# REBELLION,

BY

Pregnant OBSERVATIONS Collected out of the express Dogmatical Principles of *Popish Priests* and *Jesuites*.

Written and Printed immediately after the Discovery of the GUNPOWDER TREASON.

And now upon the Discovery of the present Popish Plot against the Life of his *Sacred Majesty* and the Government, reprinted and Published.

By EZEREL TONGE, D. D.

*Imprimatur.* Guil. Jane, Oct. 5. 1678.

LONDON,
Printed for *John Starkey* at the Mitre in *Fleet-street*, near *Temple-Bar*. 1679.

# A PLAIN
# DISCOVERY
## OF THE
# REBELLIOUS DOCTRINE
## OF THE
# Romiſh Church.

PRegnant Obſervations, directly proving Romiſh Schools to be Seminaries of Rebellions in all Proteſtant Governments: and Popiſh Prieſts, as alſo their Adherents, to be worthily Executed for ſeditious and traiterous perſons, proved by many Reaſons, collected from their own publick Poſitions and Practiſes.

### *The firſt* REASON.

Their general Aſſumption, whereupon all their Rebellious Poſitions are founded, is this, that *All Proteſtants are Hereticks, and Excommunicate.* Now then we may argue, firſt:

They who by their ſlanderous doctrine make all Proteſtants (in their common cenſure Hereticks) ſo odious, as unworthy of any civil or natural ſociety, muſt neceſſarily be judged Seditious, and intolerable amongſt the Proteſtants: But the Romiſh Seminaries and Jeſuites do brand all Proteſtants with deteſtable Crimes; thereby to deny them all civil and natural reſpects. Ergo.

The Minor hath two parts: { Crimes ſlanderouſly objected. / All humane ſociety detracted: both proved.

### *The firſt part proved.*

FIrſt a Stranger ſaith, That * *Proteſtants believe not one Article of the Apoſtles Creed.* Our Country-man more ſtrangely: * *Proteſtants have no Faith, no*

* Proteſtantes articulum omniuò nullum tenent Symboli Apoſtolici. *Andreas Eurgiwicius, lib. tit. Evangel. quinti Profeſſor.*

* Wright in his late Book of Articles.



*Religion,*

*Religion, no Christ; but are meer Infidels.* The Master of the Seminary at *Rhemes* writeth and entituleth his book: [2] *Calvinish-Turcism*, and plain *Mahometism*. Which Book Dean *Gifford* doth no less impudently than impotently maintain, saying, that [3] *Calvins Doctrine is worse than the Alcoran of the Turks.* The Jesuite [4] *Possivinus* with the same spirit of blasphemy doth compile a Book, wherein he maketh Protestants Doctrines concerning Christ to be meer *Atheisms*. And all to this end, that all humane society with Protestants may be utterly dissolved.

[2] En Calvini Turcismum, & plane Mahometismum, &c. *Reinaldus in libro, qui inscribitur, Calvino-turcismus.*

[3] Calvini pseudo-Evangelium Alcorano esse in nullo melius; in multis tetrius & flagitiosius. *D. Giffordus Decan. D. Petri præf. in lib. D. Reinaldi.*

[4] Institui Protestantium Atheismos explicare, &c. *Possivinus Jes. libello de Atheismis Protest.*

## *The second part proved: as first, the society in Neighbours.*

[5] Hæreticis licitum est auferri quæ habent, melius tamen est, quod autoritate Judicis fiat. *Decretum Papale apud Grat. caus.* 15. q. glossa.

[5] *Neighbours, if Hereticks, may lawfully be spoiled of their goods* (by force) *though it be better to be taken from them by Authority.*

## 2. *In Parishioners.*

[6] Non est dubium; quin populus Catholicus jure possit hæreticos Pastores decimis defraudare. *Alanus Cardinalis & Parsonus.*

Where the question is concerning paying of Tyths, it is resolved: [6] *Parishioners may lawfully defraud Protestant Ministers of their Tyths.*

## 3. *In Debtors, and whosoever have any matter of trust committed unto them.*

Perfidia.

[7] Is apud quem Hæreticus aliquid deposuerit, non tenebitur post manifestam hæresin, rem depositam illi reddere. *Simancha Episc. Pacens. Instit. Cath. tit.* 46. *sect.* 73.

[8] Non tenentur reddere rem verbis contractam. *Tolletus Ies. Instruct. Sacerd. de Excom.*

[7] *Such are not bound to restore that which they have received, or to satisfie their Creditors, who are Hereticks.* [8] *They are not bound hereunto.* [9] *This is an ancient Decree.*

[9] Si juravi me soluturum alicui pecuniam, qui excommunicatur, non teneor exsolvere; quia qualitercunque possumus, debemus vexare malos, ut cessent à malo. *Apud. Gratian, caus.* 15. q. 6. *glossa.*

In

## 4. *In Servants.*

[1] *Also Keepers of Forts, and all other Vassals and Slaves are freed from the Oath of subjection to their Lords.*

Perjury.

[1] Custodes arcium & cæteri vassalli eadem Constitutione liberati sunt à vinculo sacramenti, quo dominis fidelitatem promiserant. *Simancha Episc. quo supra sect. 74.*

## 5. *In Wives.*

[2] *Wives are not bound to render due benevolence unto their Husbands, if Hereticks.*

A kind of disloyalty.

[1] Quinetiam Uxor Catholica viro Hæretico debitum reddere non tenetur, *Simancha Pacens. Episc. Instit. Greg. 13. dicatis, & ejusdem jussu Romæ impressis.*

## 6. *In Parents.*

[3] *The Father must disinherit his Son, if he will be a Protestant.*

Unkindness.

[3] Pater, qui filium habet hæreticum, qui converti non velit, si Pater liber & sui juris esset ad disponendum de bonis suis ut vellet, tenetur exhæreditare filium talem. *Hæc adjunge.* Parentes mortaliter peccant tradendo filias matrimonio Hæreticis. *Card. Alanus.*

## 7. *In Children.*

[4] *A Priest returning into* England, *if his Father be a Protestant, he may deny him to be his Father:* meaning that he is not such an one as he ought to acknowledge his Father.

[5] *For by the Heresie of the Father, the Child is freed from obedience.*

Disobedience to Parents.

[4] Sacerdos in Angliam reversus, & rogatus de Parentibus, qui sunt hæretici, respondere possit & veraciter negare, eos sibi esse Parentes; intelligendo quales habere debet: quia Patres solent respuere filios propter Religionem, & filii Parentes. *Alanus, & Parsonus.*

[5] Nam propter hæresin Patris filii sunt sui juris. *Simancha quo supra, tit. 46. sect. 74.*

## 8. *In all Kindred.*

[6] *Hereticks may not be termed either Children or Kindred; but, according to the old Law,* Thy hand must be against them to spill their blood.

The professed bloody Massacre against the Protestants, without distinction of Sexe or Kindred.

[6] Hæretici filii vel Consanguinei non dicuntur; sed, juxta legem, Sit manus tua super eos, ut fundas sanguinem ipsorum. *Apud Grat. gloss. in Decret. lib. 5. ex decreto Greg. 9. caus. 23. q. 8. cap. legi.*

## 9. *In Natives.*

[7] If any find his Native City to be most part infected with Heresie, he may deny it to be his Country.

[7] Si Civitas tota, vel major pars sit hæretica, potest ille negare hanc suam esse patriam: intelligendo, quod hæreticam non habeat loco patriæ. *Card. Alan. & Parsonus.*

[8] Juxta Constitutiones Gregorii 9. Hæreticus privatur omni dominio, naturali, civili, politico. *Simancha Inst. tit. 46. sect. 74.*

[9] Si unquam ad hæreticorum partes deflexero, si amicitiam, si fœdus, si matrimonium cum eis feci, si opem fidemve do, si Ave, si Vale dixero, illa die fulmine ferito. *Ludovicus d' Orleance. parv. 29.*

*Finally*, By [8] Pope *Gregory* his Constitutions, By Heresie a man is deprived of all his Jurisdiction, whether Natural, Civil, or Politick. So that the tenour of the Oath of the *Leaguers* in *France* is this, [9] *If ever I make Marriage, use Traffick, yield aid, hold friendship, give credence unto Hereticks, or once salute them, then let God confound me.* Shall we call this Religion, which dissolves the Duty of Servants, Subjects, Debtors, and strangleth the vital spirits of humane Society; and by not acknowledgment of Natural Duties of Wedlock, natural Parents, natural Children, natural Country, doth bowel up Nature as it were, and deprive men of Humanity it self? O, *Babylon!* to prove this in all particulars were needless; one kind may satisfie.

## *Practise.*

[1] Henricum 3. hæreticum, homicidam, &c. *Lib. de Abdicat. Henr. 3.*

[2] Henricum 4. Culinarem canem, pogonatum Julianum, bipedum nequissimum, Apostatam, fœtidum Satanæ stercus, *Ludovicus d' Orleance.*

The Papists in *France* did libell against [1] *Henry* the 3. as *Heretical*, *a Man-slayer*: So likewise against *Henry* the 4. calling him a [2] *Kitchin-dog, long-bearded* Julian, *most heathenish Apostate, and the very excrement of Satan.* No less was the rancour of our Cardinal *Pool*, against his Soveraign, [3] Desirous to divert the Emperours Forces from the Pagans, and inforce them upon *Henry* the 8. as upon an Enemy more pernicious than the *Turk*.

[3] Si Cæsarem intellexerim cum omni sua classe adversus Turcam cursum dirigere, ac si jam Hellesponti fauces tenentem conspicerem, nunquam acquiescerem donec convenirem, & in hæc verba apud eum prorumperem: Cæsar, quò paras? Quid cogitas? Si amor Reip. Christianæ te movet ut regem Turcarum antiquum Christiani nominis hostem aggrediare, annon undè majus periculum Reip. Christianæ imminet, & ubi novus hostis viget, multo quàm Turca infestior, eò potius cursum convertere oportet? *viz* in Angliam, cujus lemen Adulterinum vix à Turcico internosci possit? *Card. Pool ad Henr. 8. pro unit. Eccles. defens. lib. 3. pag. 384.*

## *The second* REASON.

Whosoever do profess any Civil Power Soveraign over Kings, whether directly or indirectly, are to be accounted Seditious: But all Popish Priests do profess a double Prerogative over all Kings, Democratical and Monarchical; namely, both of People and Pope: both which are proved by their Positions.

## *First, of the People.*

[4] *Parsons* in his Doleman, *p.* 13. *p.* 199.

[5] Majestas regni est in populo, potiùs quàm in persona Regis. *Jes. libro de Justa abdicat. pag.* 36.

*Parsons*: [4] The Common-wealth hath authority to chuse a King, and to limit him Laws at their pleasure. *The French Jesuite* sheweth a reason, [5] For Majesty (saith

(*saith he*) is rather seated in the Kingdom, than in the King: *Like to* Stapleton *his glose*: [4] People are not ordained for the Prince, but the Prince for the People. *But more finely* Reynalds; [5] A King is but a Creature of mans creation.

[4] Non populus in principum gratiam factus; sed Principes in populi commodum creati. *Didymus pag.* 251. *Stapleton.*

[5] Rex humana Creatura est, quia ab hominibus constituta. *Reinaldus de Justa Autorit. pag.* 8.

## *Secondly, of the Pope.*

To avouch his Preeminence, these men go beyond the Moon; as first *Bozius*; [1] *The Pope the Head of the Church, hath power in all Temporal Causes and Estates.* [2] *This is true* (saith Bellarmine) *understood indirectly, as it may avail for the spiritual good.* In brief, [3] *This Supremacy of the Pope* (saith Stapleton) *is a Doctrine to be holden of all Christians, upon pain of damnation and separation from the Church of God.* We demand how far these pretended Powers may extend; and hereupon we argue.

[1] Pontificem esse caput totius Ecclesiæ, & habere potestatem etiam circa omnia temporalia, probamus ex Theologis, & Canonistis. *Bozius de Eccl. Monarch. Tempor. Epist. dedicat. ad Clementem* 8. *Pontif.*

A New Article of Faith.

[2] Habet, sed tamen indirectè in ordine ad bonum spirituale. *Bellarm. libr.* 5. *de Pontif. Rom. cap.* 6. & 7.

[3] *Stapleton* in his English Counterblast against Mr. *Horne.*

## *The third* REASON.

Whoever upon any pretended Supremacy, whether of Pope or People, do deny the necessary right of Election, or of Succession of Protestant Princes, are to be holden amongst all Protestants, seditious: But all Popish Priests do utterly abolish the Title of Election or Succession in all Protestant Princes, by pretended prerogative of Pope and People. *Ergo.* The Minor proved by their Positions.

### *In Election.*

1. The Romish Cardinal: [4] *There is no Election, whether of King or Emperour, of any force, if he that is Elect* (such they esteem all Protestants) *be excommunicate.*

[4] Nulla est Imperatoris, aut Regis Electio, si, cum eligitur, excommunicatus sit. *Tolletus Jes. & Card. lib.* 1. *instruct. cap.* 13. *Sect. Advert. autem.*

### *In Succession.*

Renalds. [5] *The Right of Kings Christian must depend rather upon their Religion, than upon order of succession: and therefore all Christians are bound to cut off all hope, lest that any such* (speaking of Protestant

They suggest a forreign Invasion.

[5] Jus ad regna Christianorum majus est in Religione, quam in successione: majus in ultione hæresis (*loquitur de Protestantibus*) quam in Cognatione sanguinis. Debent igitur Christiani omnem tali spem

præscindere, ne ad eam celsitatem aspiret. *Reginaldus Anglus in suo Rosæus pag. 645. & pag. 670.*

6 Qui contra facit, Deum homini postponere, carnem spiritui anteponere dicendus est. *Stapletonus in suo Didym. pag. 122.*

7 Regnum Hæretici defuncti ad filium Catholicum pertinet; quod si filius & consanguinei ejus hæretici fuerint, Regnum Catholicum possit Regem Orthodoxum eligere: si verò Regnum hæreticum fuerit, Electio Regis Catholici ad summum Pontificem pertinet: sed & Regnum illud possit à Catholicis occupari. *Simancha Instit. Cath. tit. 46. sect. 75.*

A professed Invasion.

8 *Parsons* in his *Dolman.* pag. 216.

9 Vultis in Regno Galliæ Christianissimo Regem Proclamare Navarræum Calvinistam? Eadem operâ hominibus imperare jubetis canem; Templum Dei viventis prostituitis Satanæ, & in vineam domûs inimitiis truculentum aprum, qui eum vastet & depascatur. *Reginaldus in suo Rosæus pag. 466.*

1 Illine clament, vive Rex, quem ne salutare possint, nec in domum suam recipere? *Ibidem pag. 476.*

2 Dicit fortassis Navarræus, ego sanioremReligionem induco, sed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere. *Creswellus in suo Philopater.*

3 *Parsons* in his Book called a Conference concerning the next succession of the Crown of *England.*

shants) *may aspire to the Throne*: 6 *Otherwise* (saith Stapleton) *what do people else but even prefer Man before God*: Hereupon doth *Simancha* conclude, *that* 7 *the Kingdom of an Heretick departed, doth lineally descend upon his Son; but if the Son in the Race-Royal be heretical, the Catholick Commonweal may chuse a Catholick Prince: but if also the Kingdom be heretical, then the choice of the King belongeth to the Pope: and so the Kingdom may be taken by Catholicks.* And lest peradventure any should consent to the lawful Succession, Father *Parsons* doth pronounce sentence, 8 *Whosoever shall consent to the succession of a Protestant, is a most grievous and damnable Sinner.* Thus far of the Position. Now behold their

*Practise.*

1. In *France Renalds* doth forewarn the *French*: 9 Will ye proclaim *Navar*, a *Calvinist*, King of the most Christian Kingdom of *France*? What is this else, than to advance a Dog to be Soveraign over Men? 1 Shall Catholicks pray God save that King, whom they may not admit into their houses? 2 For suppose (saith Father *Creswel*) that he profess to bring in a more sound Religion, what is this to the purpose, he is bound to defend the Romish Faith. From *France* we will return home, where Father *Parsons* busieth himself to disable the Title of Succession of our most dread Soveraign King *James*, 3 with intent to advance the Infanta of *Spain* thereunto. Thus much of Successors; now of Possessors.

## *The fourth* REASON.

When the King is established in his Throne by common consent of the Kingdom; whosoever shall manacle the hands of his Subjects, detracting all obedience, may justly, by order of Law, be challenged and condemned for a dis-

a disordered and rebellious person: But all Popish Priests do dissolve the Oath of Obedience to all Protestant Governours: *Ergo*, the Minor proved by

*Their Positions.*

First, One of their Bishops resolveth, that [4] as soon as a Christian King becomes heretical, forthwith people are freed from subjection.

Secondly, Their Cardinal: [5] As long as the Prince continueth excommunicate, the Subject is freed from the Oath of subjection. By whom are they freed? [6] By the Pope [saith the Jesuite] who upon just cause hath power to absolve from Oaths, both himself, and all others: Sometime the Prince is personally excommunicate, what then? [7] Then saith (their Lawyer) subjects are freed from their Allegeance; and all his heretical Assistants to be rooted out, and their Land to be exposed to be possessed of [Strangers] Catholicks: But how if he be not excommunicate by name? yea, what though not excommunicate? [8] If (saith another) his Heresie be publickly known, there needeth no pronunciation of the Sentence of Excommunication; [9] so that (saith the Jesuite) Subjects may lawfully deny him obedience. How so? [1] For the evidence of the crime (saith their whole School) doth infer a sentence of condemnation, because (as the more common Opinion defineth) there must we understand the Pope his will is to have him excommunicate, whom upon the knowledge of his fault he would excommunicate. Say, Father *Creswel*, is this true? [2] It is certain, and of Faith, avouched by the universal voice of Schools: Satisfie us yet in one question more; Suppose the Protestant Prince have a just quarrel: what then? [3] No War can be lawfully denounced or waged by the Queen, being excommunicate by name, though otherwise in it self it were most

[4] Quam primum Reges Christiani facti sunt hæretici, protenus ejus subjecti ab eorum dominio liberantur. *Simancha Episc. Inst. tit. 22. sect. 11.*

[5] Durante excommunicatione qui obnoxii erant vinculo fidelitatis vel juramenti, tali vinculo liberabuntur. *Tolletus Card. Instruct. Sacerd. libr. 1. cap. 33.*

[6] Non videtur negandum posse Rom. Pontificem se & alios solvere a jusjurandi religione & lege, modo justa causa subsit. *Azorius Jesuita Inst. mor. cap. 15. sect. sexto quæritur.*

[7] Postquam per Pontificem (nominatim) excommunicatur, extunc Vasalli ab ejus fidelitate denunciantur absoluti: & terra ejus exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, absque ulla contradictione possideant. *Massovius Jurisconsul. de Majestate Milit. Eccl. par. 2. libr. 4. de Imperiis pag. 676.*

[8] Cùm est crimen notorium nulla est opus declaratione sententiæ excommunicationis. *Panormitan. cap. cum in homine extra de judiciis.*

[9] Crimen hæresis, si sit notorium, ut nulla possit tergiversatione celari, etiam ante judicis sententiam, incurritur (ex parte) pœna prædicta: unde eatenus, ut subditi licitè possint tali Dominio negare obsequium. *Valent. Jes. tom. 3. in Thom. disp. 1. q. 12. punct. 2. pag. 463. sect. Nunc.*

[1] In hoc articulo sunt Felinus & Cajetanus, & communior sententia apud discipulos D. *Thomæ*, & probant, quia in hac causa adest semper voluntas interpretativa Pontificis, qui obtinet vim sententiæ atque evidentia facti habet vim sententiæ. *Bannes in 2. 2. q. 12. Art. 2. conclus. 2.*

[2] Hoc universa Theologorum & jurisconsultorum Schola tenent, & est certum, & de fide. *Crispinus Jes. in suo Philopater, pag. 194.*

[3] In the Copy of a Letter sent by Cardinal *Allen* to Sir *William Stanley*, pag. 10.

just,

just, because her Power is unlawful. Thus far of the Positions.

*Practise.*

*First, Pope* Gregory *the 7. alias* Hildebrand, *beginneth his Pageant,* [1] We by Apostolical Authority do absolve all from their Oaths, which they have given to persons Excommunicate. *And another* Gregory *useth the like tenour,* [2] We absolve, *&c.* in the same case. *Lastly,* Pius Quintus *their Successor in peace, but superior in malice,* [3] We command all Subjects, *(saith he, &c.)* and absolve them from the Faith they have plight with *Elizabeth* their Queen.

[1] Nos eos, qui excommunicatis fidelitate & sacramento constricti sunt, Apostolicâ autoritate juramento absolvimus. *Gregor. 7. Pontifex apud Grat. caus. 15. qu. 6.*

[2] Nos excommunicamus universos hæreticos, ut absolutos se noverint omni fidelitatis debito, qui iis juramento tenebantur astricti, *Greg. 9. Pont. lib. 5. Decret. tit. 7. cap. 5. glossa.*

[3] Volumus & jubemus, &c. & absolvimus subditos vinculo juramenti, quo Reginæ *Elizabethæ* constricti tenebantur. *Pius 5. Pontifex in Bulla.*

We have already understood how they forbid Obedience to Kings. Now will we examine how they inforce violence: And in this case we argue thus.

*The fifth* REASON.

Whosoever suggesteth a Doctrine of forceable deposing of Princes from their Thrones, are therein manifestly rebellious: But all Popish Priests defend violent deposing of Kings and Emperours. *Ergo.*

*Their Positions.*

*Costerus:* [4] This power *(saith he)* of deposing Kings of their Crowns, and Emperours of their Dignities, in the behalf of the good of the Church, was always peculiar to the Pope. [5] Who hath no less authority, as Christs Vicar over Christians, than the hireling hath over his beasts. [6] So the Pope has authority over the Emperour *(saith* Molina*)* because the Emperour is but the Popes Minister, and is to use his temporal Sword only at his beck: But what if Kings will not inthrall themselves to the Popes Authority? [7] It is not lawful for Christians *(saith the Cardinal)* to tolerate any King, who draweth his Subjects unto Heresie? [8] But Subjects ought *(saith Saunders)* to endeavour to set up another in his place. [9] Yea they ought *(saith Creswell)* to expell him out of his King-

[4] Penes Romanos Pontifices semper fuit potestas ad tollenda incommoda Ecclesiæ, & damna animarum; Reges Regnis, & Imperatores imperiis privandi. *Costerus Jes. Apolog. 1. part. 1. Enchirid. pag. 64.*

[5] Non enim minus autoritatis à Christo collatum est Vicario suo, ad ovium tutelam & commodum, quam à villico datur Mercenario, qui pecora pascit. *Ibidem pag. 64.*

[6] Depositio Imperatoris ex Justa causa pertinet ad summum Pontificem: quia Imperator est tanquam Minister summi Pontificis gladium jurisdictionis temporalis ad nutum summi Pontificis exercens. *Molina Jes. Tract. 2. de Justitia, disputat. 29. Ad secundum pag. 149.*

[7] Non licet Christianis tolerare Regem hæreticum, si conetur pertrahere subditos ad suam hæresin. *Bellarminus Jes. lib. 5. de Rom. Pont. cap. 6. & 7.*

[8] Sed debent subditi operam dare, ut in ejus locum alius quamprimùm surrogetur. *Sanderus Theol. professor de visib. monarch. lib. 2 cap. 4. sect. Jus autem pag. 70.*

[9] Debent illum, tanquam Christi ho-

dom

dom, as the Enemy of Christ. An undoubted Doctrine among the Learned, and agreeable unto Apostolical Truth. *Ten which is more*; [1] Although the Pope *(saith Bannes)* should tolerate an heretical King, yet may the Common-wealth remove him. *And yet behold a greater mystery of Iniquity than all these:* For suppose that the King deposed shall be willing to be reconciled to the Church; [2] Yet notwithstanding *(saith Simancha)* he may not recover his Crown. *Let us now see this Family of* Corah.

[1] Etiamsi Pontifex toleraret regem Apostatam, tamen Resp. Christiana possit illum pellere è regno; quoniam Pontifex sine ratione permittit illum impunitum. *Domin. Bannes in Tho. 2. 2. quæst. 12. art. 2.*

[2] Nec jus hoc recuperabunt, quamvis postea reconcilientur Ecclesiæ. *Simancha Inst. Cath. tit. 33. sect. 11.*

*Practise.*

*We will omit their* Henrys, Fredericks, Otho's, *and like Emperours and Kings of former times: Call but to mind that which hath been visible in our days, the late* Henry *of* France; *concerning whom their own Prophet hath published a Treatise, the scope thereof is this:* [1] The *French* have with good conscience born Arms against King *Henry* the 3. and deprived him of his Crown. *Return home, there we see a Comet, The Rebel* O-neel *is up in Arms against his Queen: The Colledge of* Salaman *bring pitch to quench this flame, and resolve thus:* [2] Whatsoever Catholicks shall not forsake the defence of the *English*, and follow thee *O-neel*, do sin mortally, and cannot obtain life everlasting, except he desist. *Shall we think that other Priests can have more loyal Spirits? Impossible; as long as they receive their breath from that Master, who commendeth the former Positions against the foresaid King of* France. [3] Those Divines *(saith Pope* Xistus) have done the parts of good Lawyers, Confessors, and Doctors. *His Successor (thus rancor growing by succession inveterate) Pope* Pius *against our late Soveraign*: [4] We command the Subjects of *England* to take Arms against *Elizabeth* their Queen. *Hitherto hath been manifested only their violence against the Dignities of Princes: Now hear of their violating their sacred Persons in conspiring their deaths.*

[1] Henricum dignitate regiâ excidisse, Gallosque securâ conscientiâ in eum, ut publicæ fidei violatorem, bellâsse. *Liber de justa abdicat. Hen. 3. pag. 370.*

[2] Eos omnes Catholicos peccare mortaliter, qui Anglorum castra contra Hugonem O-neel sequuntur; nec posse eos æternam salutem consequi, nec ab ullo Sacerdote à peccatis absolvi, priusquam resipiscant, & castra Anglorum deserant. *Determinatio Salamanæ.*

[3] Theologi illi fecerunt quod consultorum, Confessariorum, Doctorum fuit. *Xistus Quintus Papa ut habetur lib. de justa abdicat. Hen. 3. pag. 370.*

[4] Volumus & jubemus ut adversus Elizabetham Angliæ Reginam subditi arma capessant. *Bulla Pii Quinti Pont. Max.*

## *The sixth* REASON.

Whosoever do intend, design, or practise the murder of Princes, must necessarily be holden for desperate Traytors: But all popish Priests are guilty in some of these kinds. *Ergo*,

### *The Minor proved by their Positions.*

They profess all, That it is lawful to take Arms against their Kings, as we have proved: from whence we may argue against them, as he against a seditious one; * *Quis sensus armorum?* What other meaning can Arms have but only blood? But not to dispute from our suppositions, but their positions, by these degrees. First, the *French Defence* saith, that [5] Any man may lawfully murder a Tyrant; which I defend (*saith he*) by common consent. Now, [6] it is evident (*saith our* Reinolds) that every Heretick Prince is most properly and perfectly a Tyrant. Which is supposed by the *Spanish* Jesuite, speaking of this point, [7] That if (*saith he*) they may be bereaved of their lives, then much more of their Livings and Renowns. And which is the heighth of fury: [8] Heretical Kings (*saith Simancha*) deserve more grievous punishment than private men: therefore the *Scythians* (as he well deserved) did put to death their King *Scyles* for violating their *Bacchanals*. *Scythia* a most barbarous Nation is the fittest Glass that these Priests can find to look their Faces in. Well, shew us then your *Scythian* and Heathenish Practises.

* Cicero orat. pro Ligaria.

[5] Tyrannum occidere honestum est, quod cuivis impunè facere permittitur, quod ex communi consensu dico. *Libr. de justa Abdicat. Henr. 3. pag. 262. & 270.*

[6] Facilè constat eum, qui quamcunque tuetur hæresin, apud Christianos non minùs propriè perfecteque tyrannum effici; quàm qui apud Philosophos, spretâ civium conservatione omnia in republica stupris, rapinis, & hominum cædibus implet. *Reinoldus in suo Ros. pag. 157.*

[7] Vita privari possint, tum multò magis omnibus aliis bonis, atque adeò etiam prælatione in alios. *Greg. Valent. Tom. 3. disp. 1. q. 11. punct. 2.*

[8] Imò graviori pœna digni sunt Principes hæretici, quàm privati homines; jure igitur & meritò Scythæ regem suum Scyleh occiderunt, propter externos ritus, quia in Bacchanalibus sacris initiatus erat. *Simancha Inst. Cath. tit. 23. Sect. 12. & 13.*

### *Practise.*

Let us travel (but in your thoughts) into *India*, [9] where (as your *Arnoldus* in his publick Oration in the University of *Paris* did confess) the general clamour of the poor people was, that Jesuites were the causes of all tyranny which were exercised amongst them. Pass homeward

[9] Arnoldus in Synodo Parisiensi omnem tyrannidem Hispanorum apud Indos solis Jesuitis ascribit. *Gallobelgicus tom. 2. lib. 10.*

homeward through *Germany*, there we see [1] Duke *Rodolph* perſecuting the Emperour *Henry* his King by force of Arms, through inſtigation of the Pope. From thence we come to *France*, where *Clement* the Monk, as a bloody parricide, did murder *Henry* his King. Laſtly, to arrive at home, where, after the Bull of *Pius Quintus*, few years paſſed without ſuch deſperate attempts againſt their Soveraign: that Bull bellowing thus, [2] *We will and command Engliſh Subjects to take Arms againſt their Queen.* Which breath poſſeſs'd all thoſe late Conſpirators: *Arden*, *Somerville*, *Parry*, *Cullen*, *Squire*, *Lopez*, with others, all by inſtigation of Prieſts ſought the death of our and their Soveraign. And now at this preſent, behold and be aſtoniſhed; a furnace provided to conſume at once, not only the King, but alſo (becauſe an abſolute State aſſembled) the whole Kingdom. Durſt theſe Engineers do any ſuch thing without direction from their Prieſts? Firſt, they conſpire by Oath under the Seal of the (here is a Prieſt) Sacrament. Secondly, he that was to put Fire to it runneth once and again to the Seminary at *Doway*, doubtleſs to conſult with that prieſtly Oracle. Thirdly, he will not bewray his Complices, except he may be warranted by a Prieſt. And that this kind of act is their Prieſtly Function, will appear in the ſubſequents.

[1] Rodolphus Comes contra Henricum 4. (fulmine Gregorii Pontificis percuſſum) bellum geſſit, &c. *Abbas Vſpurgenſis, Crantzius, & alii in ſuis Cronicis.*

[2] Jubemus ut adverſus Reginam Angli ſubditi arma capeſſant. *Bulla Pii Quinti.*

## *The ſeventh* REASON.

Seeing, * It is in a manner all one to commit a villany, and to commend it: we may argue, That whoſoever ſhall juſtifie acts of Treaſons, and Parricides, are not unguilty of the ſame Crimes: But all Prieſts do juſtifie ſuch hainous Parricides. *Ergo,*

* Nihil intereſt faveas ne ſceleri, an illud facias. *Seneca.*

## *The Minor proved by their Poſitions practical.*

The famous Cardinal and publick Reader in *Rome* ſaith: [3] Many Popes have juſtly depoſed many Princes. † Cardinal *Allen*, [4] *Reinolds*, [5] *Parſons*, our Country-men, inciting Subjects to Arms againſt their Prince, do perſwade by Examples meerly rebellious: as reſiſting of King *John*, of *Edward* the 2. of *Richard* the 2. of *Henry* the 6. as Preſidents to be followed. The Author of the Book of [6] Depoſing *Henry* King of *France*, doth ſing a *Gaudeamus* for his death. And again, *Allen* approveth the rendring up of [7] *Deventre*; and encou-

[3] Multi Pontifices Principes multos auctoritate ſuâ regiâ meritò privarunt, ut Leonem 3. Fredericum 1. Othonem 3. Childericum regem Franciæ. *Cardin. Bellarmin. lib. 5. de Rom. pont. cap. 6. & 7.*

† In the copie of his letter to Sir William Stanley. pag. 35

[4] Renaldus in ſuo Roſæus *cap* 2

[5] In his Dolman. part. 1. pag. 62.

[6] Gratias agimus deo immortali, qui operis hujus fructum (*nimirum, per parricidium Monachi*) tam benè anteverterit. *Lib. de juſta abdicat Henr. 3.*

[7] In his letter to Sir William Stanley, Anno 1587.

*A book intituled*, An admonition to the Nobilitie and people of England. *The inscription*: Gulihelmus miseratione divina S. R. E. Tituli S. Martini in montibus Cardinalis, Cunctis regni Angliæ & Hiberniæ Proceribus.

* *See above Reason 6 lit. 1.*

rageth the *English* malecontents to join their Forces with † the *Spanish Invasion*. So the Colledge of the Jesuites at *Salamone* approved the Insurrection of * *Tyrone*. And do not the most of that Sect canonize in their conceits all such popish ones as have been executed for manifest Treasons?

## *An Example of a notable Patron of High-Treason.*

7 Xisti Quinti Pont. Maximi de Henrici tertii morte Oratio habita in Consistorio Patrum. 2 Septemb. Anno Dom. 1589.

8 Mortuus est Rex Francorum per manus Monachi. *Pag.* 3.

9 Rarum, insigne, memorabile facinus.

1 Occidit Monachus regem non pictum aut fictum in charta, aut pariete, sed regem Francorum in medio exercitus.

2 Hadrianus Pontifex excommunicationem Henrico 2. denuncians, ipse à deo maledictus, à musca suffocatus est. *Nauclerus generat.* 239.

3 Facinus non sine Dei Opt. Max. particulari providentia & dispositione: (*pag.* 5.) non sine expressa ejus voluntate, (*pag* 4.) & succursu perpetratum.

4 Nota quàm insignis est Historia illa Sanctæ Mulieris Judith, quæ ut obsessam civitatem suam, & populum Dei liberaret, cœpit consilium, Deoque sine controversia suggerente, de interimendo Holopherne, hostilis exercitus principe, quod & perfecit, &c. *pag.* 8.

5 Hic verò Religiosus aggressus est, & confecit rem longè majorem, non sine Dei concursu. *Pag.* 10.

6 Rex infœlix, & in peccato mortuus. *Pag.* 3. & *Pag.* 9.

7 *Xistus Quintus* maketh a publick Oration in his Consistory of Cardinals: the subject matter he sheweth is this; 8 The King of *France* is slain by the hand of a Monk; And what of this? 9 This (*saith he*) is a notable, rare, and memorable act. But why? 1 Because he slew not (*saith he*) a King painted in paper, or graven in stone, but the King of *France* in the midst of his Host. Is it a wonder any should wonder that a Monk could murder a mortal King? seeing popish History do record, that 2 Pope *Hadrian* being guilty of the like seditious practise against the Emperour *Henry* the 2. was choaked with a Flye. Nay but if the Monk had killed a painted Image, that had been an act far more memorable, and less intolerable: Notwithstanding no Fact is good, because great; but therefore great, because good. Say then what is to be thought of the worthiness of the 3 Fact? It was a Fact done by the admirable providence, will, and succour of Almighty God. How? By Gods will counselling and approving it? 4 Holy *Judith* is famous (*saith he*) for the slaying *Holophernes*, which she did not without the suggestion of Gods Spirit. 5 But this Religious man hath done a far more marvellous work. O marvellous Religion! yet so it is in this sin of parricide, where a Monk doth murder his King. The best word the Pope doth afford the murdered is, 6 An unhappy King, and one

one petissing in his sin. The worst he doth bestow upon the Murderer, is, [7] Religious man. And thus in not condemning, but rather commending one Traytor he hath made up two. Lastly, this *Henry* (a note very material) was a Papist; only he favoured the Protestants, and especially Prince *Navarre*, (because a Protestant) Excommunicate by this Pope. This was his Crime, upon which ensued, this Fact (to paraphrase truly of the Popes words) rare, for the Attempt; notable, for the Wickedness; memorable, for the shame of the Sect.

[7] Vir Religiosus. *Pag.* 9. & 10.

## *The eighth* REASON.

Those Snakes that do naturally sting, as soon as they get warmth, may not be harboured in the bosome of the Common-wealth: But all Popish Priests profess Rebellions, as soon as they can presume of their strength: Ergo, &c. The Minor proved by,

### *Their Positions:*

*Bannes* maintaineth this as a necessary Parenthesis: [8] Subjects before sentence of Excommunication (if they have sufficient force) may then depose their King. This Father *Creswell* addeth as a wary caution: [9] Let Subjects take heed (*saith he*) that they have competent strength in such case; otherwise it may prejudice the Catholick Cause. And lest any taking an Antidote against their poyson, should object the condition of the Church of Christ primitive, and of the glorious Christians in those times, who intended not killing of Kings the Enemies of the Gospel; but to be willingly killed for the profession of the holy Faith: Mark with what untemperate Mortar these men daub up the consciences of Christians, [1] Then (*saith the French Defence*) the Christians did only suffer, because the Church was not yet perfect, and because their Enemies were more in number. Again, [2] It is commendable to suffer when thou canst not resist: which is the last miserable refuge of their desperate Cause. Whereunto notwithstanding their grand Cardinal is glad to betake himself. [3] I answer (*saith*

[8] Sit hæc tertia Conclusio: ubi evidens adest notitia criminis, ante declaratoriam pontificis sententiam licet (si modo vires ei suppetunt) Regem deponere. *Dominicus Bannes in Thom.* 2. 2. q. 12. art. 2.

[9] Sit hæc Cautio adhibenda, ut vires habeant ad hoc idoneas subditi: alioqui in Religionis Catholicæ præjudicium cederet. *Creswell. in sua Philopatr. pag.* 198. & 199.

[1] Quasi vero eadem institutendæ ecclesiæ ratio atque institutæ esse credenda sit; nec de quod id tum non licuit, dum impiorum multitudo superior esset: sed neque illi Christum professi erant, ut cogi in verba ejus mortis suppliciò possent; sed tum demum, scilicet, id datum est, cum impletum fuit id propheticè, Reges erunt nutritii tui: & in quæ tempora venimus. *Lib. de justa abdic. Regis Henrici* 3. *pag.* 378.

[2] Illud non moveat quemquam, id laudabile est, cum resistere nequeas. *Lib. de justo abd. pag.* 371.

[3] Quod si Christiani olim non deposuerunt Diocletianum, Julianum, Valentem, id fuit quia deerant vires temporales Christianis. *Bellarm. libr.* 5. *de Rom. Pont. cap.* 6. & 7 & 4.

(*Saith*

(*saith he*) that Christians in ancient times did not bear Arms and seek to depose Emperours and Kings Enemies to the Catholick Faith, because they wanted power. Whereby the now *Romish* Faith doth seek to make wicked men excusable. [a] By this second Conclusion (*saith Bannes*) the *English* Catholicks, who now do not take Arms against the Protestants, are excused because they want sufficient power. Hence we may perceive that as long as Protestants live safe, they must acknowledge themselves beholden to the Popish Faction, because they have no power to hurt them: otherwise they may hear of them before they can see them, peradventure in such manner, as to * receive a terrible blow, and yet not know who did them the hurt. Yea they must perish: for [b] Christian people (*saith Creswell*) are bound in conscience, and hazard of their souls, whensoever they can make resistance. These are yet Positions. Now

[a] Ex hac secunda Conclusione sequitur, excusandos esse Anglos, quia non se eximunt ex superiorum potestate, nec bellum contra eos gerunt: quia non suppetunt illis vires, ob consequentia pericula. *Dom. Bannes in 2. 2. Thom. quæst.* 12. Art. 2.

* The Letter of *Treshan* to the Lord *Mounteagle*.

[b] Populus Christianus obsistere tenetur conscientiæ vinculo arctissimo, & extremo animarum periculo; si præstare rem possit. *Creswell. in suo Philopater, Pag.* 201.

## *Their Practise.*

In the Year 1580. when *Campion* and *Parsons* came into England, they procured a dispensation from the Pope, that all Papists in England, notwithstanding the excommunication of the Queen, might profess a large obedience in all temporal causes: but with this addition (*Rebus sic stantibus*) *The Case thus standing*: that is (as the sequel did interpret) till you wax stronger: For in the year 1588. when the Spanish Armado was a-flote, when by doubling their strength, they might presume of the better: then our Countryman *Allen* doth write an Admonition to the Nobility of *England*, making his Book the Popes *Nuncio* to expound his former Parenthesis. [c] *Though the Pope* (saith he) *hath tolerated obedience unto the Queen in temporal conditions; yet now our Holy Father* Xistus Quintus *doth discharge all Aden of their Faith and Loyalty unto her.* This is the Popes common guise; when he doubteth his faction shall be overmatched, then to injoyn obedience. But it is only in policy to gain his Souldiers a-breathing, as *Clement* the late Pope dispensed with the *Irish* for their Fidelity to the Queen, till that he had some confidence of *Tyrone*'s success. For then in the 20. of *January*, the year 1601. he writ a Letter for encouragement: [d] *Fili dilecte nobilis vir salutem*, &c. *My dear Son, all health*, &c. After he calleth the Rebellion, *Sacrum Fœdus, An holy League*; promising in the way of blessing an happy success: *Deus pugnabit pro vobis, conteret inimicos suos ante faciem vestram: God will fight for you, and tread your Enemies under your Feet.* But he (God be thanked) proved a false Prophet.

[c] In his Book of Admonition.

[d] Clemens Octavus.

The

## *The ninth* REASON.

Whoſoever doth perfidiouſly either deny or violate, with Men of divers Religion, an Oath, the moſt ſacred bond that [8] *God* hath allotted unto Men, as the moſt ſecure * confirmation of all fidelity with men, and [9] *end of all contention*, muſt neceſſarily be eſteemed of them as a Perſon perfidious and treacherous: But Popiſh Prieſts are guilty of ſuch perfidy; Ergo, &c. The Minor will appear in theſe three: 1. In the manner of diſſallowing: 2. Of deluding: 3. Of diſſolving of a neceſſary Oath.

[8] *Jerem.* 4. 4.
[9] *Heb.* 6. 16.

### *From the manner of denying a requiſite Oath, we reaſon:*

Whatſoever Servant being demanded of his Maſter, to ſay or ſwear, whether he ſaw his Maſter aſſaulted by his profeſſed Enemies, he would defend or betray him, would either diſlike the Article, or defer his Anſwer, he ſhould evidently bewray a treacherous diſpoſition: But all Popiſh Prieſts in like Articles concerning Loyal Subjection to Proteſtant Kings, are in like manner affected: Ergo, all their other kind of [1] *Haile Maſter*, is but to kiſs and betray. The Minor proved

[1] *Matth.* 26.

### *By their Poſitions and Practices.*

When as it is demanded of Prieſts (a neceſſary Article to civil States) what if the Pope ſhould authoriſe the Queens Subjects to rebel, or other Forraign Princes to invade her Realm; whether they would take part with the Queen, or her Enemies? Firſt, they diſlike this Interrogatory. *Allen* calleth it, [2] *An unlawful, unnatural, intolerable ſearch of Mens Conſciences.* This kind of examination which Princes make for preſervation of the lives of themſelves and Subjects, *Creſwell* termeth, [3] *Unjuſt and bloody demands.* And theſe queſtions *Stapleton* nameth [4] *Captious queſtions, wicked, and full of all impious ſubtilty.* As though *Sampſon* were bound to put his Head in *Dalilahs lap.* Nay but their anſwer ſheweth that this Interrogatory was as neceſſarily invented, as it is wickedly impugned. For this being an inbred law of [5] *Nature, to ſtudy for a ſelf-preſervation*; theſe Men call *unjuſt and unnatu-*

[2] *Allen in his Book inſtituled,* A true Defence, *pag.* 68 70.

[3] Examen injuſtiſſimum & poſtulata ſanguinaria. *Creſwellus in ſuo Philopater pag* 350. & 351.

[4] Novæ & captioſæ, in quibus ineſt inauditum quoddam nequiſſimæ impietatis, & barbaræ calliditatis exemplum. *Stapleton in ſuo Didymus. pag.* 205, 206.

[5] Nata lex quam non dedicimus, ſed à natura exhauſimus. *Cicero pro Milone.*

*ral;*

[6] Ut jugulent homines, surgunt de nocte Latrones: ut teipsum serves non expergisceris? *Horatius.*

Now secondly their delaying, when the question is urged: whether if the Pope, or any by his appointment should invade the land; which part they would take, then they shift footing, and some (as our Governours have observed) have answered: *I will then take Counsel when the case shall happen*: others, *I will answer then and not before*: others, *I am not yet resolved*; lastly, *I shall then do as God shall put in my mind.* As though these maskes were large enough to shadow their faces: which their *Cressewell* hath already discovered, saying, that [7] *If by the Popes command the War should be undertaken, to the end of restoring Religion, then* (to answer) *that he is bound in Conscience to hold with the Romish.* This Man speaketh without Parables: make then but a pretence of Religion, and farewell all subjection.

[7] Si pontificis jussu de religione restituenda bello decertaretur, se conscientia salva facere non posse, quin partibus Catholicis adhæreant. *Cressewellus in suo Philopater pag.* 352.

The second Point is, their deluding of an Oath by a new trick of equivocation, as they (unproperly) term it. Others call it reservation: but most fitly we may name it Collusion.

## *Their Position in the Major.*

[8] When any Judge (*saith one*) shall demand an Oath unjustly, then may the Examinate swear by an Equivocation: As for Example, being thus demanded; whether didst thou that Fact or no? he (though he did it) may answer; I did it not, understanding secretly in his mind, at this time, or I did it not, meaning to tell it to you; or some such-like evasion. If you desire to know the Author, it is Cardinal *Tollet*: if his authority, [9] *Vasquez* the Jesuite sheweth, he hath a special priviledge from Pope *Gregory* the 13. writing thus unto him: We so approve of your singular learning, that we hold it unmeet that your Books should be subjected to the censure of others.

[8] Cum Judex non juridicè petit juramentum vel contra justitiam, licet uti æquivocatione secundum mentem suam, contra mentem Judicis, ut puta, quærenti, fecistine illud? Respondeat, non feci; intelligendo inter se, non hoc tempore, aut, ut narrem tibi, aut aliquid simile. *Tollet. Cas. lib.* 4. *Inst. Sacerd. cap.* 21. & 22.

[9] De hoc illustri Cardinali Gregorius 13. Pontifex sic scribit: Dilecte fili, &c. Tanta est tua doctrina, quæ longo & intimo usu nobis cognita est, ut tua scripta, sicut cæterorum aliorum, judicio atque examini subjici æquum non sit. *Vasques Jes. Epist. Dedicatoria suæ Com. in Luc.*

Now their Assumption in this case of our *English* Justice concerning the Examination of Priests: [1] The Officers of

[1] Officiarii Reginæ Angliæ non juridice juramenta exigunt, quia Regina hæretica non est Regina. *Greg. Martin. in libr. Resolutionum Cassanæ.*

of the Queen of *England* (*ſaith Martin*) cannot challenge Anſwers and Oaths judicioufly, becauſe an heretical Queen is no Queen. Upon this Sand is builded that which they conclude, namely, *Allen*, *Parſons*, *Gregory*, *Martin*, that, [1] If a Prieſt ſhall upon ſuſpicion chance to be asked either in Haven, or elſe-where, concerning his ancient name, his Country, Kindred, or Friends? he may deny all. And again, [2] When a Prieſt is convented before a Judge, after the Oath taken, concerning ſuch Queſtions, he may anſwer by the foreſaid equivocation; becauſe thoſe that ask this Oath, are not to be accounted Judges, but Tyrants: which point of equivocation (*ſaith* † *Parſons*) is not only to be allowed by all Divines, but judged neceſſary alſo in ſome caſes, for avoiding lying and other inconveniences. This man we ſee (as if he would drive out Satan by Satan) teacheth by lying how a man may avoid a lye. Yet this is the general Doctrine of their † School, more than heatheniſh: For among Pagans this was a decree of Conſcience; [3] Craft in an Oath doth not leſſen, but ſtrengthen Perjury.

[1] Si Sacerdos interrogetur in portu, vel alibi, de antiquo ſuo nomine ab aliquibus, qui eum habent ſuſpectum, poſſit reſpondere illud non eſſe ſuum nomen, atque eodem modo ſi interrogetur de patria, parentibus, amicis, &c. *Reſolutio quorundam caſuum Nationis Anglicanæ.*

[2] Cum Sacerdos ſiſtitur ad Tribunal, ubi adſunt magiſtratus Regni, accepto juramento, poſſit illum præſtare juramentum, æquivocando, quia qui quærunt non juridicè interrogant, cum ſint Tyranni & velint punire bona opera. *Ibidem.*

† Parſons in his brief Apolog. fol. 193.

† See Aquinas.

[3] Fraus non diſſolvit, ſed diſtringit perjurium, *Cicero.*

## *Now the Practiſe.*

The practiſe of this deviſe of equivocation in Prieſts hath been found to have been common of late, by experience of Magiſtrates. It may be thought to have crept out of their S. *Francis* ſleeves. For [4] He (*as* Navar *writeth*) being asked which way the Murderer did flye, which run by him; putting his hands into his ſleeves, anſwered, he went not that way, meaning thorow his ſleeves.

[4] Sanctus Francilcus rogatus quà perrexiſſet quidam homicida, qui juxta eum tranſierat; manus per manicas immittens, reſpondit non tranſiſſe illàc; intelligens, non tranſiiſſe per illius manicas. *Navar. Tom. 3. cap. 12.*

That though they take an Oath of Allegiance in cases temporal, yet their common interpretation is still with respect of their more supreme head, † During the Will of the *Pope*, who (*say they*) hath power to free both himself and others from the bond of an Oath; which is their Gloss, saying, [4] That the case is so to be interpreted, namely; except the *Pope* shall release him from his Oath: because in every Oath the Authority of a Superiour must be excepted.

† Before in Reason. 4.

4 Debuit intelligi; nisi Papa remittat ei juramentum: nam in juramento excipitur autoritas majoris. *Glossa ad decret. lib. 2. tit. 24. cap. 10.*

*Practise.*

Their practise we have shewn in the former reasons: we may here add a more ancient Example, [5] A Canonist (*saith a Jesuite*) did inveigh against *Pope Gregory* the 12. who in the time of a great Schism, did openly and solemnly swear, that if he were made *Pope*, he would give it over again: but being elected, he performed nothing less. The Canonist doubtless wanted not a Canon to condemn this perjury, though the Jesuite upon presumption of [*justa causa*] doth defend it. Who also in the same Volume holdeth their general position, saying, [6] other mens Oaths may be dissolved by the *Pope*: so that when the *Pope* shall send his Bull of freeing of our *English*, the bond of their Oath will prove as strong as the knot of a Bull-rush.

5 Canonicus quidam invehitur in Gregorium 12. Pontificem, quòd tempore magni schismatis antequam pontifex crearetur, juraverat publice & solenni ritu sese abdicaturum Pontificia potestate; postea verò Pontifex electus noluit pontificatum deponere. *Azorius Jes. Inst. Mor. lib. 5. cap. 15.*

6 Aliorum quoque juramenta possunt Pontificis autoritate relaxari. *Ibidem lib. 11. cap. 9.*

*The tenth* REASON.

Whosoever is so possessed with these former seditious Positions, that *ex Officio*, (that is) as he is a *Romish* Priest, he must profess them, such a one is to be judged a most desperate Traytor: But all *Romish* Priests, as Priests, profess some, and other some all of these seditious Positions. *Ergo*, &c.

*The Minor* { 1. *Proved.* 2. *Confirmed.*

Proved by an Argument of Relation: that, seeing the Authors of this rebellious Doctrine, are the principal Rabbies of that Sect, and publickly authorised with the ordinary priviledge of that Church: it may not be imagined but the Scholars are infected with the Leven of their Professors, and Doctors, above-named: *to wit*,

1. *Tollet*, a late Cardinal, whose Writings have this special priviledge by Pope *Gregory* the 13th, That, (saith *Vasques* the Jesuite,) they may, without censure, or examination of any, be published to the World. Now the Book, wherein these Positions, or rather Poisons are contained, is Intituled, *De institutione Sacerdotum*; that is, The Book of instructions for Priests.

2. Cardinal *Bellarmin*, Publick Reader in *Rome*, in his Book Intituled, *Of the Pope of Rome*, dedicated to [6] *Xistus Quintus*, Pope of *Rome*, and Authorised by the same Pope of *Rome*, to no other end, but, (as he confesseth) [7] To instruct those Scholars whom his Holiness did send for from beyond the *Alps*: that is, all *Scottish*, *Polish*, *Flemmish*, *Danish*, and *English Extravagants*.

[6] Beatissimo, Sanctissimoque Patri Xisto Quinto Pontifici Max. Robertus Bellarminus. *In principio voluminis primi. Epist. Dedicat. de Pontifice Romano.*

[7] Ad eos juvenes instituendos, quos à Transalpinis Regionibus autoritas tua revocavit. *Ibidem.*

3. Cardinal *Allen*, created of the same Pope *Xistus Quintus*, *Anno Dom.* 1588. to the like end: For in the same Year when the *Spanish* Invasion was intended against *England*, he published his Book Intituled, *An Admonstion to the Nobility of England*, as a Trumpet of Rebellion, to take Arms against their Soveraign.

4. *Molina* Divinity-Reader in the University of * *Ebor.*

5. *Gregory* of *Valentia*, Divinity-Reader in the University of * *Ingol.*

* *Eboracensis.*

* *Ingolstadensis.*

6. Doctor *Stapleton*, Divinity-Reader in *Lovane.*

7. *Dominicus Bannes*, Divinity-Reader in the University of * *Salma*, another much infected with the same leaven, and yet priviledged in *Spain* with these commendations.

* *Salmanticensis.*

[8] A work admirable, and profitable for all Divines; dignified also of the Colledge of the Fryars, called *Minors*, in these terms: [9] A glorious work, which left it want his deserved obedience, this we challenge in the power of the Holy Ghost, under our formal Command (without all exceptions) in the name of

[8] Legi & expendi diligenter jussu & imperio Senatus F. Dominici Bannesii Cathedrarii Sacro-sanctæ Theologiæ in Salmaticensi Academia in 2. 2. D. Thomæ Commentarios, & nihil reperi limâ dignum, sed admiratione: ut appareat fore opus Theologis utilissimum & fructuosissimum. Idq; ego ratum meâ fide jubeo. *Fratry Duquis*

*Regis Hiſpaniæ Confeſſarius in Commentariis Franciſci Bonnefii.*

[1] Ne tàm glorioſo operi ſanctæ obedientiæ meritum deeſſe contingat, hoc ipſum ei præcepimus in virtute Spiritus ſancti ſub formali præcepto, in nomine Patris, Filii, & Spiritus ſancti, Amen non obſtantibus in contrarium quibuſcunque. *Fratrum Miſſorum de D. Bonnefii Commentariis Encomium.*

the Father, Son, and Holy Ghoſt, *Amen.*

We have alſo alledged The Reſolution of the Jeſuites Colledge of the Univerſity of *Salamancha* in *Spain*, *Anno* 1602. as likewiſe *Creſwell*'s *Philopater*, printed at *Rome*, *Licentia ſuperiorum*, by the Licence of the Superiours; ſignifying the Jeſuites there. What ſhall I need to mention *Reinolds*, (in his *Roſæus*) a Doctor in Divinity, and chiefeſt man in the *Engliſh* Seminary at *Rhemes*? Father *Parſons* (in his *Dolman*) a principal Rector in the Seminary at *Rome*? Seeing all theſe be Seminaries, you may try the young Plants by their Fruits. If any deſire further experience in this kind, he may conſult with *Carolus Molinæus*, and *Pontus Tyardæus*, both *Pariſians*, and but even now, before I can read them, to be read of all men.

## *The Confirmation.*

It will not denyed of any Prieſt, but that in theſe Popiſh Seminaries he hath vowed obedience to his general Fathers in thoſe Schools: And it is as notorious, that all Generals are abſolutely inthralled to their chief General the Pope: all of them, as hands and feet, to walk and work, as that their head ſhall deviſe. Which (as we have heard in *Gregory* the 7. *Gregory* the 9. *Pius Quintus* and others) have abſolved Subjects from all obedience, and charged them to take Arms againſt their Emperours, Kings, and Queens excommunicate, *&c.* Shall we now imagine, the old Foxes being ſuch, that their Cubs can regenerate? If ever any of that kind gave hope unto us, it was the Secular Prieſts: who for a fit did write many things very truly againſt Jeſuitical Rebellious Practiſes: but after, perceiving the Recuſants that withdrew their benevolence, as rather devoted to the *Jeſuites*; and that the Pope alſo took part againſt them, they fearing their Conſciences, wholly ſubmitted themſelves to the Arch-Prieſt, whoſe command, upon occaſion, is countermanded by the Faction Jeſuitical. So that now we may as-well expect Grapes from Thorns, or a white Æthiopian, as Loyal Subjection from this Religion.

Thus have I proved (dear Brethren) The Dogmatical Doctrines of theſe Men, not particularly improving, or confuting them; for this (as I underſtand) was not your deſire, and therefore might not challenge of me ſuch diſcharge: Eſpecially ſeeing that they be in themſelves ſo naturally unnatural, that

that it may be concluded hereof, * *Hæc recitâsse refutâsse est.* So that (according to the example of our blessed Saviour) only relating the Fact [*do, &c.*] without examination of the Guilt, we may pronounce [*Wo, &c.*] a condemnation against them: in as much as all such Sins have a brand of impiety in their Forehead, whereby any may discern them, as the Apostle teacheth: [3] *The works of the flesh are manifest, which are these: Adultery, Hatred, Contentions, Seditions, Murders, and such like; which whosoever doth, cannot inherit the Kingdom of God.* Being so condemnable in themselves in every reasonable Mans judgment, that it may be said of them, [4] Some Mens Sins go before them to judgment. Notwithstanding if, as among these *Romish Professors*, Malefactors of all kind use to take Sanctuary: So these mischiefs shall dare to challenge the name of Sanctity or Religion: Know (dearly beloved) that (as St. *Hierom* saith) this [5] dissembling of sanctity doth double the iniquity: and that I am as ready to confute all forged pretences, as they can be to suggest them. Only at this time be you exhorted (my Brethren) to take this Antidote and Preservative against all such poisonable Positions and Practises; it is compounded but of two simples, Simplicity of Apostolick Precept, and Practise of Primitive Examples. The blessed Apostle and true *Peter*, far differing from this personate, doth thus admonish all Christians: [6] *But let none of you suffer as a Murtherer, an evil doer, or as a busie body in other mens matters: but if any suffer as a Christian, let him not be ashamed but glorifie God in this behalf.* So then Christians suffering for Murders may happily become Martyrers, but never be Martyrs. Secondly, the Primitive Example is plainly recorded by *Tertullian* in his Apology, in behalf of zealous Christians, who being in his Days persecuted of Tyrants for the profession of the holy Faith, yet avouched always their faithful allegiance after this tenour: [7] Our humble Prayers to God, in the behalf of all Emperours, are, that he would vouchsafe them long life, secure Reign, safe Guard, Powerful Armies, faithful Councellours, godly people, and a peaceable world. And to remove all jealousies of Princes, though Apostates from Christ, holy *Nazianzen* is bold in defence of Christian Loyalty, to stand at defiance (as it were) against all calumnious accusations, saying, [8] Against whom of you did we at any time make any insurrection among your people, though of themselves prone to Rebellion? or whose death did we ever conspire?

* *The very commemoration of them is a sufficient confutation.*

[2] *Woe be unto you Scribes and Pharisees, &c.*

[3] Gal. 5. 20.

[4] 1 Tim. 5. 23.

[5] *Simulata sanctitas duplex iniquitas.*

[6] 1 Pet. 4. 15.

[7] *Tert. Aplog.* Nos precamur, pro omnibus Imperatoribus vitam prolixam, imperium securum, domum tutam, exercitus fortes, populum probum, orbem quietum.

[8] *Nazianz. Orat. 2. in Julianum.* In quos vestrum populum exæstuantem contra vos insurgere solicitavimus? quibus vitæ periculum attulimus?

ſpire? Now in concluſion, do but conſider the laſt, (I pray God ever the laſt Treaſon) and ſee whether it may not challenge the name of [9] *Legion*, ſeeing there is found in it ſo many murderous ſpirits, intending and attempting in one blow ſo many execrable murders: that none can ſay of this infamous evil, as the Prophet ſpoke of that moſt excellent good, [10] *As we have heard ſo have we ſeen:* But contrariwiſe, that which we have ſeen, the like was never heard. God of his great Mercy faſhion us to true thankfulneſs, and them to repentance; to diſclaim the Guelphiſh faction, and always out of the confuſion of their Sins work the converſion of their ſouls: eſtabliſhing us all that call upon the name of Chriſt Jeſus with his ſanctifying Spirit, to the glory of his ſaving grace. Whereunto

Yours *T. M.*

[9] *Mark.* 5. 9.

[10] Pſalm 48. 8.

# *FINIS.*

16725